

The Leader.

"The one idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

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News of the Week.

LAND and its treatment continue to form the subject of discussion and practical attempts, in various forms and places, with a degree of sincerity and earnestness seldom shown in public affairs, except when strong conviction and a strong sense of interests are united. It is this question which has called forth the advice of Lord Stanley, at the meeting of the Bury Agricultural Society; and while we may differ from some of his positions and expectations, it is impossible to deny that the candid and practical turn of his counsel will help to bring public attention closer to the pith of the matter. Lord Ward and Sir John Pakington at Worcester, and, indeed, many leading members of the Protectionist party, are fair to abandon their useless stand upon the old ground, and set the example of dealing fairly and directly with the work in hand. Their exhortations and endeavours amount to a resolution, that English farming, according to existing tenures and usages, must make a final trial of what it can do; leaving ulterior questions in abeyance. We have no objection to see the English farming system brought thus fully to a fair test.

In Ireland, as is natural, the question takes a somewhat more stirring aspect. The Irish Tenant-League has directed against Lord Clarendon an exceedingly well-written and forcible address, showing how some of the "rights" enforced by law are innovations on the ancient usage of Ireland. Even the official Encumbered Estates Act is stirring Irish society to its foundations, and in its revolutionary operation has drawn forth some of the Irish spirit in Conservative resistance: Mr. Thomas O'Brien, of Fairfield, calls upon his tenants to resist the invasion of his ancient patrimony in the true old Irish style. He will of course be put down, and the Encumbered Estates Act will proceed with its revolutionary working; but we do not see how Lord Clarendon can arrest the tide of agrarian revolution exactly where he pleases, and stop the weighty arguments of the Tenant-League with trite trivialities from the commonplace book of political economy.

Meanwhile the League has received an accession of strength this week in the adhesion of three members of Parliament—the Honourable Cecil Lawless, member for Clonmel, and son of Lord Cloncurry, Mr. Scully, member for Tipperary, and Mr. Nicholas Maher, the other member for the county, and a large landholder to boot. Mr. Lawless and Mr. Maher have promised to attend the forthcoming Tipperary demonstration. The movement is now making rapid progress. It will soon have strength enough for the accomplishment of a great work, if it only be guided by a due amount of wisdom.

Indeed, other matters are working in the same direction. The example of the Cork industrial

workhouse is telling pretty extensively; and a solution of the difficulty of dealing with able-bodied labour, which created so much anxious debate in Parliament about the distribution of poor-law assessments in electoral districts or township districts, is attempted in the way of providing industrial employment for the poor. The limitation of that employment to the growth and preparation of flax, for sale in the general market, is a great mistake, since the object should be to render such industrial establishment self-supporting; but while we must still hold the Cork guardians to their duty as directors of the most intelligent and hopeful experiment, the model for the rest, we hail this spread of attention to the root of the matter.

It is to us, who cannot too strongly insist upon the necessity of regarding the land as the only sound basis of industrial employment, not less cheering than the progress of associative plans in the metropolis. One step beyond the mere association of particular trades is a plan by which the several trades may traffic with each other; and such a plan is offered by the London Co-operative Stores, in Charlotte-street, Fitzroy-square. It has been remarked that the establishment of these stores only brings us to the same point at which Socialism stood many years ago, when Mr. Owen's party established the Co-operative Bazaar in Gray's-inn-lane; but the remark looks truer than it is. There is an immense change in circumstances. At the time of the Bazaar, the Co-operatives were numerous, but the opinion was limited to avowed Co-operatives: in our day, Associative opinion is spreading into every class of society—even among political economists and churchmen; the doctrine is far better understood than it was; and many mistakes resulting from the want of practical experience can now be corrected. Still we repeat, and we cannot repeat it too often, even reformed industry cannot be considered as safely organized until it shall have fairly taken its basis on the land.

In presence of these cheering signs we can view with equanimity a deficit in the ordinary revenue even though it exceed £350,000. We have, indeed, small respect for the small anxiety which every three months cons the revenue tables, and is elated or depressed with every rise or fall. What is a falling off of one or two millions sterling? It is but a reduction of one or two per cent. on the public income of the state, and has far less significance than many other signs. Let, then, the worthy King of Holland boast a rising revenue unenvied by us; nay, let him boast unenvied that marvel, a revenue derived from colonial possessions, which our management renders not profitable but costly in the highest degree.

Rather let every penny of our revenue sink in the deepest Irish bog than our own soil be tainted with the bad loyalty that lends Prussian soldiers to Russian tyranny, hunting down Circassian fugitives, as we read this week, and slaughtering lives as Colonel Pellissier burned the Arabs in the caverns

of the Dahra. "Her Majesty's dominions," indeed, incurred the taint, through Mr. More O'Ferrall's cowardly repulsion of Italian fugitives who sought the shores of Malta, and our flag paled its wonted lustre at the claim of the Absolutist monarchs whom Lord Palmerston's affected Liberalism had served; but our own land has not yet been stained.

Not that its purity is unassailed. It is supposed that the mission of M. de Persigny to this country, ascribed to a money-raising project for his friend the President, involved also a negotiation for the expulsion of the foreign exiles in this country: so completely has the traitor Government in Paris identified itself with the reactionary party; but there have been indications that our Government is firm in refusing. It is not yet so bad as that.

On the contrary, there can be no doubt that our officials will have to obey the wish of the English people in welcoming to our shores the Hungarian leader Kossuth: who will then have an opportunity of thanking Lord Palmerston for his "spirited protest."

Prussia, wavering, seems just now, in the retention of the Manteuffel Ministry, to quail before Austria and incline to reaction—drawing back from Radowitz and hearty Germanism. And the Holsteiners are not making head against the Danes,—for they have been repulsed, with much slaughter, from Friedrichstadt.

The Hesse Cassel tragedy is turning to farce, and the laughing historian appears to take a pleasure in caricaturing the adversities of the Elector's right-hand man, poor General Haynau: appointed commander-in-chief, he dons a crimson band to his trousers, and at that sign a dreadful insurance company offers him the horrid alternative of giving up a policy, or "retiring from active service"! A deputation waits upon him, and propound as proposition so startling, that he opens the window and calls out "Treason!" He orders a review, and nobody comes. He commands his officers to disarm the Burgher Guard, and instead of obeying him, they get him indicted for treason. The next step would be for him to bring the whole army to a court-martial, and find himself in the pillory.

In Paris, the Government is reported to be under coercion by the Committee of the Assembly; which has threatened that, if Changarnier be displaced, it will summon the Assembly and endow him with extraordinary powers. Changarnier is a mere soldier, without resources, audacious, insolent—helpless in council, rough and ready with the sabre; the obstinacy of a one-idea'd man, however, enabled him to obtain the advantage over the weak and shifty Government; and he has become troublesome as well as insolent. But the timid majority of the Assembly does not like the idea of being exposed to the dreadful people without the shelter of his shadow; and so it will not allow the poor President—such is the story—to oust the impertinent Orleanist. The affair, how-

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ever, does not yet create so much talk as M. Poitevin's silly ride on an ostrich hanging to a balloon: so pleasant is it to the Republicans to see a man make a fool of himself in a mode piquant from its novelty—so difficult is it to devise a novelty in that line.

In the United States, the refusal of the Texan Governor to comply with the decrees of the Federal Government, dwindles into insignificance as compared with the gigantic crime imputed to a woman who has opened an asylum for foundlings, apparently to trade in the allowance paid for them, and then to murder them—a Mother Brownrigg on a Transatlantic scale.

LORD STANLEY ON THE LAND.

One of the most interesting speeches made by any member of Parliament since its breaking up, was that of Lord Stanley, at the inauguration meeting of the Bury Agricultural Society. Lord Stanley had complied with the request that he would preside on the occasion, and, in consequence, there was a large attendance at the dinner. His speech was not very re-assuring to Protectionists. Beginning by congratulating his audience on the spirit of improvement and on the expenditure in agricultural improvement which are going on in the neighbourhood, he expressed his confident belief, that that spirit of improvement and that expenditure would be equally beneficial to the landlord and the tenant. He was aware, he said, that some of those who would very shortly be acquainted with what he was saying, would ask—

"Who is this holding out this encouragement to the farmers to lay out their capital? Who is this indulging in these dreams of agricultural prosperity, and promising this unbounded success as the result of further expenditure, of skill, and capital? Is this Lord Stanley, who, in the House of Lords, and elsewhere, has been avowing his belief that recent legislative measures have altogether swamped the energies of the farmer, and placed him in a situation of unparalleled difficulty, and subjected both him and the landlord in many parts of the country to distress and ruin?"

He accepted the imputation, and attempted to clear up the apparent inconsistency in his views and conduct, by showing that his advice was intended simply for the farmers of Lancashire and those in equally favourable localities. Considerable impatience being expressed when he was assigning reasons why, in purely arable districts, it would be no longer worth while to grow wheat, his Lordship hastened to place before the Lancashire and Cheshire farmers a more agreeable picture of the future. That, he said, was not a purely agricultural, or an exclusively agricultural, district. In fact, in many parts it was not to any great extent at all dependent for its prosperity on the price of corn. The farmers had at their doors the inestimable advantage for their produce of an almost insatiable market, with the further advantage of an almost inexhaustible supply of manure; and, lastly, they were very far from having arrived at that expenditure of capital which, being permanently sunk in the soil, had led to an artificial fertility; they were not yet at that state of advancement, indeed, in which they could say they had placed the soil in the condition of even its natural fertility. The noble Lord then went on to recommend increased expenditure of capital on the land in the following strain:—

"Go on boldly—go on cultivating, notwithstanding the discouraging position of agricultural affairs generally, and improve the land. If you mean to cultivate it at all, cultivate it in an improved and scientific manner."

The Protectionist journals are greatly at a loss to know what to say about their leader.

At the annual meeting of the Worcestershire Agricultural Society, the principal speakers spoke much after the same manner as Lord Stanley. Sir John Pakington exhorted the farmers to take courage and try to get the greatest possible amount of produce from the land in the most economical manner. A very wholesome advice, but much more easily said than done. He added, however, that "a well-considered tenant-right was due to the farmer," and that "an equitable adjustment of rent was necessary." Lord Ward, the president of the association, made some remarks in the same strain, but as he endeavoured to cheer up the farmers by telling them that a slight improvement had taken place since last year; they indignantly repudiated the notion, and he was forced to bring his remarks on that head to a sudden close.

In Essex a great gathering of Protectionists took place on Wednesday, at the annual dinner of the Saffron Walden Association, and, as was to be expected, the speeches there were very different from those at Bury and Worcester. Major Beresford made a most gloomy oration on the prospects of farming.

NOMINATION OF DR. WISEMAN AT ROME.

In the Consistory of the 30th ultimo, at Rome, Pope Pius named Dr. Wiseman cardinal, under the

title of Archbishop of Westminster. The Consistory on this occasion was one of the most remarkable in modern times, from the circumstance that ten out of the fourteen cardinals chosen were foreigners, and only four Italians. A Roman Catholic correspondent of the *Daily News*, writing from Rome, on the day of the ceremony, gives the following account of it:—

"This morning a Consistory was held, at which the Pope announced to the cardinals present his intention of conferring a mark of favour upon the various bishops and prelates whose qualifications he briefly noticed. The cardinals expressed their assent, and his Holiness then proceeded to publish the names and declare the formal nomination of the fourteen cardinals according to their rank and seniority. Three messengers were sent to announce the intelligence to each of the four cardinals at present in Rome, and other messengers will start in the course of a few hours to convey the news of their promotion to the cardinals residing in foreign countries. These messengers are chosen from among the noble guards of the Pope, and are followed by young prelates, whose mission to the new cardinals is of a more formal character."

"As soon as Dr. Wiseman received the notice of his elevation he placed himself, according to the usages, upon the threshold of one of the state rooms at the Palace of the Consulate where his receptions take place, to receive the congratulations of the cardinals and ambassadors, who send their attendants for the purpose. This visit, styled from its hurry the *visita di calore*, occupied two or three hours. This afternoon each of the new cardinals will proceed with the blinds drawn to the Vatican, where his Holiness will give them the red *beretta* or cap, after which Cardinal Wiseman, in the name of the others, will return thanks, standing, for the honour bestowed upon his colleagues and himself. As they leave the Pope's apartment they will receive from an attendant the red *zucchotto* or skull-cap. They will afterwards go home with the carriage darkened as before, and during the next three days they must remain always at home. This evening the cardinals, ambassadors, and nobility, Roman and foreign, present their congratulations in person to each of the new cardinals. The Bishops of Andria and Gubbio reside in the House of the Theatines, at Sant' Andrea della Valle, and ladies will not be able to attend their reception, but the cardinals who reside in the city usually request one of their own family, or some lady of rank, to receive the princesses and other ladies who may wish to be presented on the occasion. Our countrywoman, the Princess Doria, will do the honours for Cardinal Wiseman, and the Princess Massimo will receive for Cardinal Roberti. On these occasions there is generally a grand display of the diamonds of the noble Roman families, and curiosity is attracted by the brilliant jewels of the Torlonias, and the splendid heirlooms of the Doria, Borghese, Ruspignosi, and others."

AMERICAN SLAVERY.

All the bills relating to slavery have passed both Houses of Congress. These bills are five in number, and all have been signed by President Fillmore, so that they are now the law of the land. Their titles are—a Bill for the Adjustment of the Boundary of Texas; a Bill authorizing a Territorial Government for New Mexico; another providing a Territorial Government for Utah; a Bill in relation to the restoration of Fugitive Slaves; and, lastly, a Bill for the Abolition of the Slave Trade in the District of Columbia. In Texas, the governor has refused to sign a bill leaving the question of settling the boundary with the United States to the next election; and it is said that the Texan Government will take the responsibility that, at any rate, Texas will receive the 10,000,000 dollars, so that all danger of conflict seems over in that quarter for the present.

HESE-CASSEL.

General Haynau, who was appointed commander-in-chief, in lieu of General Bauer, is now in Cassel, where he is busying himself in an anti-constitutional way. He dissolved the Civic Guard on the 4th instant, intimating to its members to immediately surrender arms, so that by six o'clock in the evening of that day every weapon should be in the arsenal; but up to the 6th instant not one musket was surrendered, and the commander of that guard has declined to obey the orders of General Haynau to give up his office, declaring that he would only yield to force. He (Haynau) likewise suspended all the journals, occupied the hall of the Assembly by a detachment of troops, shut in the members of the Permanent Committee, and ordered many arrests to be made, amongst others that of the proprietor and editor of the *New Hessian Gazette*. The Auditorial-General, on the application of the Permanent Committee, has ordered the garrison court to commence an investigation of the charges alleged against General Haynau and those who executed his orders, in virtue of which the said court constituted itself on the 5th instant for that purpose. General Haynau is said to have reported himself ill.

THE WAR IN THE DUCHIES.

From the 29th ultimo up to the 5th instant, the Schleswig-Holstein troops, amounting to about 6000 men, have daily attacked and bombarded the town of Friedrichstadt, defended by 3000 Danes, but unsuccessfully, so strong are the fortifications surrounding the town, and so bravely is it defended. A great

part of the town has been destroyed by fire, proceeding from the Holstein shells. It is stated that the Holsteiners have already lost 500 men in their attempt to carry the said town. Both the besieged and the besiegers have displayed the utmost bravery throughout the whole time. In its sitting of the 5th instant the Chamber of Kiel has issued an address to the German People in general, in which thanks are expressed to them for the assistance they have hitherto given in men and money, and inviting them to persevere in that noble conduct. In the same sitting the Chamber has adopted extraordinary measures to the effect of considerably increasing the number of the army, and has for that purpose voted 3,292,687 marks.

A REBELLION IN CALIFORNIA.

The last arrivals from San Francisco brought abundance of gold—no less than 1,500,000 dollars, worth—but they also brought intelligence of a serious collision having taken place between the "squatters" and the proprietors who bought land from Captain Sutter under the new Helvetia grant from Mexico. The settlers contended that the grant in question did not cover this territory, that it rightfully belonged to the United States Government, and that, therefore, they (the settlers) had moved on it and erected buildings, claiming the usual preemption right. A suit was brought, and decided in favour of the claimants under Sutter; and on proceeding to execute writs of ejectment, on the 10th of August, the officer was met by a body of armed squatters who resisted him. Four days afterwards several persons were arrested for rebellion, in resisting the officers, and two of them were committed to the prison brig for want of bail. On the following day a body of settlers repaired to the brig to release their two companions, where they met Sheriff M'Kinney, Mayor Bigelow, and a posse, who drove them from the ground, but no force was used until the settlers had retreated from the river, near the Crescent City Hotel, when they were overtaken and turned at bay with pistols and guns. Forty or fifty shots were fired between the parties, by one of which Mayor Bigelow was shot. The leader of the rioters, Mahoney, was also shot dead. The horses of both leaders were pierced with balls. Assessor Woodland, an auctioneer, was killed while supporting the officers. Mr. Harper, Assistant P.M., was shot in the left hand and right shoulder, and others of the same side are wounded. Several other persons were killed and wounded, and the greatest excitement prevailed when the steamer left. From six to nine hundred of the rioters had assembled at the corner of J and Ninth streets, resolved to fire upon whoever approached them. The city is declared under martial law, and every citizen is required to enrol his name at the City Hotel.

The accounts given of gold placers, vast lumps of gold worth from 2000 dollars to 6000 dollars each, are more florid and tempting than ever. At Carron's Creek lumps worth 19,000 dollars had been obtained by two men in two-and-a-half days; one lump weighed eleven pounds; it was as smooth as glass, and absolutely pure! At Feather River Dam seven men obtained 12,000 dollars in five days. These golden prizes are dearly won, however. In addition to the formidable riot already mentioned, there are accounts of horrid crimes in the San Francisco papers. According to the *Alta California* of the 15th of August, a most horrid outrage was perpetrated on the previous night, at Wood's Ferry, San Joaquin river. The ferry was in the charge of two men of the names of Watts, an American, and Boyce, an Englishman. On Sunday morning the tent was found deserted. Boyce's bed was covered with blood, and the pillow besmeared with the brains of the murdered man. A watch and chain lying beneath the pillow was completely divided, from which circumstance it is supposed that the murder had been committed by a sharp hatchet, which had severed the skull of the deceased, pillow, and watch. The ground between the river and the tent was marked with traces of blood, and showed clearly that the bodies of the murdered men had been dragged to the water's edge, and then thrown into the stream. At Sullivan's Creek two Mexicans entered the tent of two Americans, who at that time lay fast asleep. One awoke at the instant, but a Mexican, with a stone weighing thirty pounds, smashed his face completely in; the other then seized his arms, but the assassins had escaped.

WHOLESALE MURDER IN AMERICA.

The New York papers contain a strange story of the arrest of a Quaker lady at Morrisania, in that state, on a charge of having poisoned 130 children. The lady, a Miss Shortwell, was the proprietress of a founding establishment at Fordham, whence she removed in May last to Morrisania. The *New York Herald* relates that before she left Fordham many bodies of infants had been buried there, from her establishment, a couple of inches under the earth, and that nine were found in a single pit. Parts of these remains were carried away by hogs, and a labourer on the railway one day actually took the arm of an infant out of a pig's mouth, and restored it to the earth. It is stated that she had about forty chil-

dren on leaving Fordham for her present location, and the woman who is employed to bring up foundlings for the Almshouse states that she brought up 150 to the establishment from the governors of the Almshouse alone, within the last ten months. Besides these, infants were received "from all parts of the country," in the words of Miss Shortwell herself, and there are now only nine left.

Suspicion was recently aroused in the neighbourhood from various causes, among others from seeing so many children go into the establishment and so few forthcoming. Every alternate day there was one brought from the Almshouse, and sometimes two, and even three. It is also stated that one of the nurses went to an Irish dance a short time ago, and being rather late, was asked why she did not come sooner. She replied that she had two cross children in charge that she could not put asleep, but that at length she gave them drops, which made them quiet. They went asleep fast enough, and never awakened. Next morning they were dead.

Mr. Farrington, a mason, who was present, proceeded to probe the ground, and found coffins two or three inches below the surface. This threw the whole neighbourhood into a state of excitement, for nobody had dreamed that there were any bodies interred in the place, the ground being quite smooth. The people proceeded further in their investigations, and discovered six coffins, containing eight bodies of infants, in an advanced state of decomposition.

An inquest having been held on the bodies found, Miss Shortwell admitted that she had given the orders to bury them. She produced three certificates signed by a Dr. Freeman, stating that three of the children died of various diseases, and four others with his signature, but which, on her cross-examination, turned out to have been written by herself. The answers of Miss Shortwell are said to have been very unsatisfactory.

After consultation, the jury returned a verdict that seven of the infants came by their deaths from disease, and that the eighth died from some cause to them unknown.

A FRIGHTFUL TRAGEDY.

A melancholy affair took place a short time ago on the borders of Prussian Poland. On the 1st of October ten Circassians delivered themselves up to the district commissary in Krussnitz, stating that they had deserted from the Russian garrison at Lowicz, because they were not permitted to return to their own country after having voluntarily served in the recent campaign in Hungary. They were all well armed and mounted, and the district commissary, not knowing what to do with them, forwarded them to his superior officer, the landrath in Inowracław, together with a written reclamation of the fugitives from the commander of the Caucasian troop in Lowicz. The landrath enquired of them what they wanted, and why they fled? The unhappy men all declared that they wished to take service in Prussia, being disgusted with the brutal ill-treatment they had met with from the Russian officers. They requested to be allowed to proceed to Berlin, but the landrath said that was impossible, and that they must deliver up their arms and allow themselves to be reconveyed across the frontier, in obedience to the treaty between Russia and Prussia, which requires the immediate delivery to either of every deserter. They were then conducted to the barrack, which they refused to enter, saying they could accept none but free quarters. It was the intention of Landrath Fernow to have had them disarmed the moment they entered. They declared themselves willing to return into Poland, but refused to give up their arms on any account. The civil authorities then called in the aid of the military, and thirty dragoons were ordered up to take their arms by force. Seeing the dragoons approaching, the Circassians spurred their horses round and fled, pursued by the dragoons. During their flight several shots were fired by both parties. A corporal of dragoons was shot dead, and several others wounded. Two wounded and one unwounded Circassian were also taken prisoners, and the bodies of two dead were brought into Inowracław in the afternoon. The remainder fled into two houses on the road-side, about 2000 yards from Mowracław. Here they barricaded themselves in, and were formally surrounded. One house was set on fire, but the daring men fled into the other. Infantry was then ordered up from another neighbouring village. Forty men arrived and opened a fire on the second house with rockets. It soon caught. Four of its courageous tenants rushed out of the door, firing their rifles, but were received with a shower of balls, which put an end to one, and wounded the other three; the fifth was burned to death in the house. A soldier fell a victim to their rifles during the time they occupied the second house. In this incredible affair three Circassians were killed, and five dangerously wounded; three of the latter cannot survive their wounds, so that only four will be delivered up to Russia. Two of the soldiers were killed, and four wounded. And all this blood was shed to deliver up ten innocent men to the tyranny of Russia, from which they had fled. The event has created a great sensation in Prussia.

A BAVARIAN ROMANCE.

Most of our readers will remember the famous breach of promise case, in which the celebrated Miss Smith, of Derbyshire, endeavoured to recover damages from Earl Ferrers for not fulfilling his matrimonial engagement. The success which attended that talented young lady's efforts in palming a brilliant romance upon her credulous grandfather and friends, has met with a perfect parallel in Bavaria. The annals of the police court in Munich, where the heroine resided, furnish the history of this case. The heroine's name is Maria Hoar, the daughter of a carpenter in poor circumstances, but possessed of great personal beauty, and not without some education. Three years ago she communicated to several of her relations, under the promise of secrecy, that she was the most fortunate of her sex. A Spanish count, flying from the arms of the law in consequence of his participation in the Spanish revolution, had escaped into the Tyrol in disguise, from whence he had found his way into the palace of the King of Bavaria at Hohenschwangau. The name of the count she declared to be Don Alonzo Baldona. The king, she said, had given him the post of the Inspector of the Palace. On a visit in Munich the count had made her acquaintance, and, being smitten with her attractions, had promised to marry her. Letters were not wanting to confirm the truth of this statement: one was produced which stated that the bridegroom was possessed of enormous wealth, and that he in reality was Prince of Navarre and Duke of Montemolin. The relations, overwhelmed with joy at the good fortune of the young lady, made no objection to assisting her from time to time with large sums of money, expecting on her marriage to have them returned with interest. The young lady, too, was prolific in promises of appointments and situations; and by these means carried on the deception for three years. The relations at last, impatient, demanded to see the bridegroom—the Spanish Prince—and, receiving nothing but evasions, at last discovered that they had been deceived. They quickly handed the Spanish Prince's bride over to the tender mercies of the Bavarian police, and, with the assistance of the magistrates, she has been sentenced to a lengthened term of imprisonment, as a salutary example to all romance-reading sempstresses who seek to realize their golden dreams at the expense of their neighbours' pockets.

THE PLATE ROBBERIES.

In our town edition of last Saturday we gave an account of the seizure of a large quantity of stolen silver plate on the premises of a Mr. Sirrell, a silversmith in the Barbican, and of his apprehension. On Tuesday he was brought up for examination at Liverpool, along with William M'Auley and Martin M'Guire, the latter on a charge of having stolen a quantity of silver and sacramental plate from the house of the Reverend James Taylor, of Great Crosby, near Liverpool, and Mr. Sirrell with having received it, knowing it to be stolen. M'Auley is well known to the Liverpool officers, and has been in custody several times. He was tried at the last assizes on a charge of being concerned in a robbery, but the prosecutor failed to make out a case for conviction. He is the son of a man of some property, who died a short time since, but left him nothing, in consequence, it is said, of his dissipated habits. He is a very good-looking man, and dresses in remarkably good style. M'Guire is also well known to the police in Liverpool, but he has hitherto been fortunate enough to elude justice, never having been in custody before. He is also a very well-looking man, and, until lately, has kept a public-house in Liverpool. He is reported to be worth at least £3000. The piece of paper, with the name and address of this prisoner enclosed in one of the parcels, has been identified as his own handwriting.

As the chain of evidence was not quite complete, a short examination only took place. The cases were then remanded to Tuesday next, and the prisoners removed.

The result of the search made upon Mr. Sirrell's premises in the Barbican leaves no doubt of the fact that he dealt very largely in suspicious property. The quantity of spoons, forks, and other articles of plate, bearing crests and initials of all descriptions, which have been discovered, is said to be enormous. A great deal of this plate is nearly new, notwithstanding which it is bent, broken, and mutilated in every possible manner, apparently in order to avoid identification, and render it more suitable for the crucible. Upon a file in Sirrell's counting-house a large number of letters from M'Auley, all relative to property transmitted, were discovered. Several owners of purloined articles have identified their property among the stock of Mr. Sirrell. Mr. Argent, of the Rainbow Tavern, Fleet-street, in a very short time recognized plate belonging to himself from which the mark had been almost obliterated. Mr. Lovegrove, of the London Coffee-house, has also claimed some spoons and forks; and the proprietor of Dolly's Chop-house, in Paternoster-row, has been communicated with on the subject of some articles supposed to have been stolen from his coffee-room.

THE FRIMLEY MURDER.

The authorities have been busily employed during the week in their efforts to discover the parties engaged in this affair. On Tuesday afternoon the jury impanelled for the purpose of enquiring into the circumstances connected with the murder of Mr. Hollest, reassembled at the White Hart Inn, Frimley. From the evidence of Mr. Biddlecombe, superintendent of the Godalming police, it appears that in front of Mr. Hollest's house the marks of two right feet, without shoes or stockings, were found, and that on measuring the feet of Harwood and Trower, alias Smith, now in custody, they were found to correspond with the marks in the gravel. Harwood's right foot was much cut, as if it had come in contact with a stone. This might very naturally happen if he were running barefoot in the dark. Several other witnesses were examined, but nothing remarkable was elicited from them. The coroner then intimated that the proceedings were adjourned to the 22nd instant.

It is said that, in the chain of evidence accumulating against the parties in custody for this atrocious crime, not the least important will be the incident that a token, which might be mistaken for a penny, has been found on one of them, and can be identified by Mrs. Hollest as having been given to her the day before by the village schoolmistress.

Some important facts transpired at the brief examination of the prisoners at Guildford on Friday. One of the prisoners, Smith, in attempting to account for the way in which he was engaged on the night of the murder, stated that he had gone to the Surrey Theatre at half-price, and spent three hours there. The question was put to the prisoner, when he represented himself as having gone to the theatre at half-price, what he paid as half-price. His answer was "Three pence." Neither at the Surrey nor any of the other London theatres is there any such half-price as 3d.; consequently he must have stated what was untrue. When asked what piece was played when he was in the theatre, he was unable to tell. It has since been ascertained that the Surrey Theatre was not open on the night of the murder.

WRECK OF THE MARY FLORENCE—CRUEL-TIES OF THE ARABS.

A detailed account of the loss of the Ship Mary Florence, on the Arabian coast on the 3rd of June, has been received. The vessel left England for Aden on the 16th of February. The master of it, Captain Short, was accompanied by his wife, and the crew consisted of first and second officers, carpenter, steward, and twelve seamen. On the 3rd of June, they came in sight, as the captain supposed, of Cape Guardafai, a headland, some hundred miles south-east of Aden, but from what has since transpired, he appears to have taken the summit of high mountains inland for the headland. This mistake proved fatal, for in the course of the night the ship ran ashore. An unsuccessful attempt was made next day to get the ship off with the assistance of the natives, who affected to be friendly, and it was determined to land the ship's stores and other valuable property on the beach:—

"The next day, the same friendly spirit being evinced, the master continued to send his stores ashore, and in the afternoon it was determined to effect a safe passage along the hawser for Mrs. Short, as the weather was becoming boisterous. By means of slings attached to the hawser she was conveyed to the shore in safety. Captain Short was about to follow, when the unfortunate lady, notwithstanding the protection of the first officer and seamen, was at once seized by the Arabs, and, apparently to those in the ship, was carried away, the natives at the same time attacking the crew with spears, and driving them into the sea. The chief officer got hold of the hawser that communicated with the ship, and was making attempt to gain it, when the natives rushed forward and cut the rope. He was consequently precipitated into the sea, and must have perished had not one of the seamen swam to his assistance, and brought him into shallow water. Captain Short had the pinnace instantly launched, and was in the act of jumping into it with one or two of his men, to go to his wife's assistance, when a sea struck the boat, and broke her away, and she was carried ashore. The moment the boat touched the shore it was seized by the natives, who got into it, and endeavoured to push off, as it was supposed, to board the vessel, but, owing to a very heavy ground swell, as soon as they got off, the boat was carried back again further up on the beach. Already had the plunder commenced. The stores and goods that had been landed were scattered in all directions, and a general scuffle took place among the natives in their endeavours to possess themselves of the property, amidst yells and cries of exultation. Captain Short was most anxious to afford assistance to his unfortunate wife, but it was impossible, with the few hands he had with him, to make any endeavour to rescue her, all the firearms and ammunition having been sent ashore. The captain and the men who remained on board were on deck the whole night in the hope of meeting with an opportunity to gain the beach in the long-boat, but they were deterred from making the attempt in consequence of the hostile attitude assumed by the natives.

"In the course of the night shrieks were heard from the shore, which were supposed to proceed from Mrs. Short and the men belonging to the ship. Next morning the chief and his followers were seen strutting about in

the articles of European clothing they had stolen from the ship's stores. Captain Short, expecting an attack would be made on the vessel, resolved to launch the long-boat and abandon the wreck. This was accordingly done, and, putting into the boat all the provisions that remained, the crew shoved off, and anchored about 300 yards from the ship. The natives soon afterwards swam off to the vessel in great numbers, and boarding her proceeded to strip her of everything that was valuable. Having completed this outrage they attempted to gain possession of the longboat, and would have succeeded had not the crew immediately put out to sea."

They took a course along the coast, and, after enduring great privation and barbarous treatment from the natives wherever they landed, they succeeded in reaching Muscat. As soon as Captain Short had partially recovered from the exposure and privation he had endured during the fifteen days and nights at sea in the long-boat, he sought a passage in the first vessel for Bombay. On his arrival there he communicated the circumstances to the authorities, and prevailed on them to despatch a steamer to attempt the rescue of his wife and the portion of the crew who were left behind. Before she sailed, however, intelligence arrived from Aden to the effect that a portion of the crew had been taken off the coast by Captain Ramsey, of the *Columbia*, on the 12th of August; but that the remainder, and also Mrs. Short, had perished in an attempt to escape from the natives. It is now ascertained that poor Mrs. Short, with the other sufferers, met their sad fate on the evening of the same day that they landed from the wreck. She contrived to free herself from the clutches of the natives, and rushed down to the beach where the crew were assembled. They managed to get the boat which broke away from the wreck when Captain Short was about coming off with assistance; and at the earnest entreaties of Mrs. Short it was determined to make an attempt to regain the ship. Amidst so great a surf it appeared hopeless, but the fear of remaining in the hands of the natives during the night induced them to risk it. The boat was got off, but, as might be expected, was soon swamped, and all of them perished.

THE HUNGARIAN MARTYRS.

A meeting was held on Wednesday, at the Hanover-square rooms, in commemoration of the Hungarian martyrs who perished on the Austrian scaffold, and the heroes who fell on the battle-fields during the last struggle for national independence against the combined forces of the two despotic powers—Russia and Austria. The chair was taken at a quarter-past one p.m., by Dr. H. Ronay, member of the Hungarian University at Pesth, who, in his native language, addressed his fellow-countrymen in an energetic speech, full of hope for the future of his beloved country, a speech which he concluded by addressing the Italian exiles present in the Latin language, and thus terminated:—

"Nunciate accolis Italie: eandem nobis esse sortem, flagella eadem! sed eandem etiam obtingere et vitam et libertatem futuram! Nunciate populis vestris, gloriosa Romorum posteritati illud Taciti: *Malo inquietam libertatem, quam tutum servitium!* Et illud, *Patris patria nunciate: dulce et decorum pro patria mori!*"

Dr. Ronay was succeeded by Dr. Hutter Szenessy, also a Hungarian, who addressed the meeting in German. After having alluded to particular qualities peculiar to certain European nations, as, for instance, to the Englishman's perseverance and presence of mind in the hour of danger, he affirmed that the sons of Hungary could not only boast of possessing the good qualities peculiar to other nations, but that they were unsurpassed in the virtues of generosity and faithfulness. In proof of the above he alluded to the faithfulness of his people to the Hapsburg Lothringue dynasty, until the latter's own atrocities and treasonable proceedings compelled them to revolt. That they were highly generous they had shown by the mildness with which they had treated the Austrian prisoners of war, though they well knew that their countrymen who had fallen into the Austrian hands had been exposed to the most cruel outrages. Dr. Hutter was succeeded by Count Francis Pulszky, the *Chargé d'Affaires* of the fallen Hungarian Government, who delivered an excellent speech in English. He was followed by Signor Agostini, a member of the late National Assembly of the Roman Republic, in a most enthusiastic manner, in his beautiful Roman tongue. He concluded by saying that "Italy rises from the graves of her own sons to weep over those of the Hungarian martyrs!"

Finally, Mr. Bardy, a Hungarian, the same who discovered the attempt made upon Kossuth's life by the Austrian assassins, spoke in his own language of the great men now groaning in Austrian dungeons, for having too heartily loved Hungary.

This commemorative meeting was preceded by a funeral service in the French Chapel, King-street, Portman-square, which commenced at eleven o'clock a.m.

LORD BROUGHAM DEFEATED.

The illegal netting transaction in which Lord Brougham and his friends were engaged on the 16th

ultimo at Nine Kirk Holm, in the River Eamont, and which created so much interest and excitement, was brought to a final termination on Tuesday, so far as the magistrates are concerned. It will be remembered that at the investigation of the affair, at the petty sessions held at Penrith on the 24th ultimo, five informations (amongst others under different acts of Parliament) under the Solway Act were preferred against Lord Brougham's party for using an illegal net in the River Eamont, and that one of them only, according to an arrangement between the parties, was investigated. The case being one of a rather intricate nature, and Lord Brougham being rather an awkward subject to deal with, the magistrates very prudently took time to consider the evidence before giving their final decision. Lord Brougham's netter pleaded guilty to the charge of fishing as set forth in the information, but disputed the application of the Solway Act to a private right of fishing in a fresh water river like the Eamont. The written objections on this head having been handed to the magistrates, counsel's opinion was taken on the point, as to whether it was legal, under the Solway Act, for an owner of property in a fresh water river, or a person having liberty on such property, to fish as he might think proper. The judgment of the magistrates was that the mesh of his lordship's net not being less than one inch from knot to knot; and, moreover, the said net being armoured, the defendant Armstrong was liable, under the Solway Act, and they adjudged that Armstrong pay a penalty of £5, including costs. The fine was immediately paid by Mr. Jameson. Of course Lord Brougham will not let the question rest.

A WEEK AMONG THE EMIGRANT SHIPS AT LIVERPOOL.

No. I.—Associative Emigration.

We are glad to direct the attention of our readers to the following communication from a friend, whose practical knowledge of the evils which beset the Emigrant, and of the manner in which they may be avoided by associative arrangements, renders all he has to say upon the subject of peculiar value.

Lincoln, Oct. 1, 1850.

Thousands and tens of thousands of our fellow-labourers in this country are annually driven, by the paucity of resources for their honest subsistence, to seek the means of improving their condition by emigrating. I have no desire to dilate on the necessity, the propriety, or the advantages of emigration; but so long as such a state of society exists,—where the labouring portion of it cannot procure such employment as would enable them to earn their own living and contribute, at the same time, to the universal wealth of the community, instead of being a drain upon its resources and an augmentation of its poverty,—so long must they seek in other lands what appears to be impracticable for them to procure at home. But, strong as may be the necessity for persons to quit their native land, and flattering as may be the prospects which a foreign country affords, their situation is, in most respects, trying and painful. A very few hours spent amongst the hundreds crammed together in the steerage of an emigrant ship would convince the most sceptical that a passage across the Atlantic is attended with no small share of inconvenience and annoyance, though these may be considerably mitigated by adopting a plan of associative emigration, thereby removing many of those serious disadvantages to which the individual emigrant is exposed. And it is to some such plan to which I wish to direct attention, for the benefit of those who go to the land of the West, founded on recent experience from visits to the great port of American transit—Liverpool.

The individual emigrant, on reaching this port, will find that he is immediately recognized as an emigrant: he will be kindly accosted and advised, and (if he suffer it) led away to the boarding-house, the ship-agent, and the provision-dealer, who will all cheat him in turn. On his arrival at New York he will be met by similar land-sharks (who are called *runners*), the same in rapacity and roguery, and long experience has given them a perfection in the art of swindling little dreamed of by their unsuspecting victims. The "runner" business is perfectly systematized; and intelligence generally precedes the arrival of the emigrant by the steamer first out after his departure, and he is no doubt surprised to find himself again recognized, and the same offer of services forced upon his acceptance. Thus, the individual emigrant is exposed to many disadvantages, and suffers many privations, simply for want of suitable information and a properly digested plan of procedure. All this might be avoided by proper co-operation, as has been demonstrated by Mr. Sheppard, late editor of the *Hull Eastern Counties Herald* (at present a settler at De Witt, Clinton county, state of Iowa), who has fully detailed the successful result of the principle of association as applied to the transit of a large party from Hull across the Atlantic, then up the country, and even afterwards to the selection and purchase of suitable tracts of land, the establishment of mills, stores, &c. &c. Mr. Sheppard and his party left

the port of Liverpool in the month of April last. Before embarking he told me that, on his first going out, about seven years ago, he was cheated throughout the whole of his route, until his final arrival in the Wisconsin territory; and this circumstance caused him to turn his attention to the subject of Organized Emigration,—a system which, on his second start for the "Far West," he was careful to adopt, and, I am happy to add, with the most pleasing results. The ordinary mode is surrounded with so many difficulties, that it is somewhat of a task to enumerate half of them; I will, therefore, detail some particulars of what I saw in my week's visit amongst the emigrant ships at Liverpool. These vessels are regular liners, fitted up with steerage accommodation, and built for the purpose of effecting quick passages. They vary in size from 1000 to 3000 tons burden, and scarcely two of them will be found to be fitted up alike. The largest of them are used chiefly for the conveyance of steerage passengers, consisting of English, Irish, and Scotch, who, by some means or other, have managed to get a sufficient sum together to pay their passage-money and purchase a small quantity of provisions for the voyage. It is from this class of passengers that the ship-agents at Liverpool derive their greatest profits. As many as from 600 to 600 men and women (married and single) and children are frequently stowed away in the steerage of a large vessel, which is fitted up with a double row of berths, and into one of these, two, three, or four people are crammed, as the ship happens to fill. The price paid for a passage of this sort is from £3 to £4 for each passenger, including the Government allowance of provisions, which consists of three quarts of water daily, and, weekly, 6lb. of bread, 2oz. of tea, 1lb. of pork, and 2lb. of rice; cooking grates and fire are supplied also; but all other provisions, bed, bedding, utensils for eating, drinking, and cooking, medicine, &c., are found, or should be, by the passengers themselves. Very few, indeed, of the ships are provided with a surgeon, though medical gentlemen may have a passage gratis in return for their services during the voyage. The great number of persons collected together in the steerage prevent the possibility of preserving general order and cleanliness, comfort or decorum, whilst the perpetual violence done to virtuous delicacy render the situation trying and painful to those whose habits partake of any measure of refinement. In the majority of cases with which I have been concerned, where persons have taken out young children, some of them have died on the passage, or soon after their arrival. It is obvious, therefore, that economy, comparative comfort, safety to health and life might all be secured by such an organization as would ensure suitable arrangements for the voyage. As an example, I may mention that when arranging for a passage for two persons bound for New Orleans, I paid £7 for two second-cabin berths on board the *Halcyon* (despatched by Messrs Tapscott, Regent's-road), but if I had wanted ten berths I could have had them at £2 15s. each, and if twenty had been required, at £2 10s. each. In the matter of stores and provisions the principle was the same. A bed for a berth which would be occupied by two persons, suitable for both, cost little more than that required by one. Cooking utensils, bedding, &c., which each individual feels compelled to provide, might be available and sufficiently so, for at least, five persons, and all throughout the same remark holds good. I induced two different parties going by different ships to co-operate immediately after their tickets were numbered, and they had every reason to thank me (which they did) for the beneficial and economical result of their organization. Another source of anxiety, annoyance, disappointment, as well as increased expense would be avoided, I mean the long detention of emigrants in Liverpool after the day on which ships have been advertised to sail, for they frequently delay the vessel in port for a period extending from ten to twenty days to obtain a full complement of passengers. Several ships under my own notice were ten and fifteen days in the docks after the time originally fixed for sailing, which was a matter of serious complaint amongst parties going. For such detention one shilling per day is allowed to passengers (if they can get it) from the date of their ship ticket, but this sum is not anything like adequate to the extra expense which is necessarily incurred at lodgings, loss of time, &c. But the greatest pests of the emigrant are to be found in a class of men, already mentioned, called *runners*. Their business is to await the arrival of the railway trains for the purpose of getting parties to the different boarding-houses and offices of forwarding houses, for which service they receive a commission. I repeat the mention of these men for the especial caution of persons unacquainted with their practices.

The Germans have, for some time, had in operation a well-arranged and executed plan of associative emigration, by which many of the evils of a transatlantic voyage have been remedied; and, farther, their colonies in the new world are described as being perfect models of order, comfort, and prosperity; a delightful demonstration of what may be done by co-operation, directed by intelligence and good management. I earnestly invite those who contemplate "going out" to avail themselves of the

advantages to be derived from a similar course, assuring them that any well-organized scheme of emigration, if adopted, will lessen the expense, discomfort, and peril of the voyage, and "entirely remove the anxiety, disappointment, and failure which, to so painful an extent, now falls to the lot of the emigrant."

With an earnest heart-wish for your success, I am, Sir, truthfully yours.

WILLIAM BELLATTI.

THE QUARTER'S REVENUE.

The statement of the revenue for the quarter ended October 10 is not calculated to give much encouragement to those Protectionists who have been anxiously watching for a large decline in the revenue as a consequence of free trade. There is indeed a slight decrease in the Customs, amounting to £1389; but this is accounted for by a great reduction in the amount received from the duty on brandy as compared with last year, when the fear of cholera caused a larger consumption than usual. The *Times* affirms that when the balance-sheet is made up Sir Charles Wood will have an available surplus of £3,500,000.

AN ABSTRACT OF THE NET PRODUCE OF THE REVENUE OF GREAT BRITAIN IN THE YEARS AND QUARTERS ENDED OCT. 10, 1849, AND OCT. 10, 1850, SHOWING THE INCREASE OR DECREASE THEREOF.

YEARS ENDED OCT. 10.				
	1849.	1850.	Increase.	Decrease.
Customs.....	18,657,563	18,738,803	81,242	—
Excise.....	12,381,916	12,914,102	532,186	—
Stamps.....	6,328,213	6,145,780	—	182,433
Taxes.....	4,326,501	4,333,086	6,585	—
Property-tax.....	5,383,199	5,413,701	30,502	—
Post-office.....	850,000	820,000	—	32,000
Crown Lands.....	130,000	160,000	30,000	—
Miscellaneous.....	912,543	216,569	4,026	—
Total Ord. Rev.....	48,272,335	48,743,043	685,141	214,433
China Money.....	84,284	—	—	84,284
Imprest and other Money.....	558,265	684,288	126,023	—
Repayments of Advances.....	565,383	698,411	133,028	—
Total Income.....	49,480,267	50,125,742	645,475	298,717
Deduct Decrease.....	—	—	—	298,717
Increase on the Year.....	—	—	—	645,475

QUARTERS ENDED OCT. 10.				
	1849.	1850.	Increase.	Decrease.
Customs.....	5,253,272	5,251,883	—	1,389
Excise.....	4,287,577	4,103,343	—	184,234
Stamps.....	1,686,747	1,507,028	—	179,719
Taxes.....	203,057	186,613	—	16,444
Property-tax.....	1,914,006	1,867,864	—	46,142
Post-office.....	224,000	227,000	3,000	—
Crown Lands.....	30,000	30,000	—	—
Miscellaneous.....	21,902	28,727	6,825	—
Total Ord. Rev.....	13,610,561	13,192,458	9,825	427,928
China Money.....	—	—	—	—
Imprest Money, &c.....	120,134	121,615	1,481	—
Repayments of Advances.....	166,199	293,813	127,614	—
Total Income.....	13,896,894	13,607,886	138,920	427,928
Deduct Increase.....	—	—	—	138,920
Decrease on the Quarter.....	—	—	—	289,008

INCENDIARISM IN ENGLAND AND IRELAND.

Four stacks of wheat were fired almost instantaneously on Wednesday night, between Rainham and Faversham, in Kent; and on Thursday morning a large wheatstack, the property of the Earl of Guilford, was burned to the ground.

The quiet village of Frodesley, in the county of Salop, was, on Monday morning, the scene of one of the most extensive and destructive incendiary fires that ever occurred in that district. The fire broke out in the stack-yard of Mr. Meredith, an extensive farmer, and, in spite of all the efforts made to subdue the flames, the whole stackyard and farm-buildings were destroyed. The entire damage will be about £2200, nearly one-half of which will fall upon the landlord, Sir E. J. Smythe.

Another incendiary fire broke out on a farm belonging to the Duke of Wellington, in the parish of Strathfield-saye, near Reading, on Tuesday morning. The whole of the farm produce, consisting of several new ricks, and other corn in store, both thrashed and unthrashed, homestead, buildings, and erections, implements of husbandry, and other property, were consumed. The fire, there is every reason to believe, was the act of an incendiary, and it is said that suspicion rests on the carter and boy about leaving the service, who are to undergo an examination. The loss is very considerable; but the entire farm property destroyed is insured, partly in the Norwich Union fire-office.

The *Northern Whig* contains an account of two incendiary fires in the county of Down. In both cases the outrage seems to have been in consequence of the outgoing tenant having thought that he was ill used by his landlord.

A stack of barley in the fields, about 100 rods from the homestead of Mr. Bolders, of Rattlesden, was discovered to be on fire, on Sunday evening, about nine o'clock. A gentleman and lady passing in a gig saw two men running away from the stacks, and immediately after the flames burst out. As the wind was blowing strongly from the S.W., the fire soon extended to a wheat stack about twelve yards distant, and both these stacks, the former the produce of seven, the latter of ten or eleven acres, were consumed. No other damage was done. The two men who were seen running away were apprehended on Monday at a beer-house in Woolpit.

Either Gilbert and Eleanor Smith, well known about

Wickham-market as "the Buffalo girls," were brought before the magistrates, on Monday, charged with having, in the afternoon of Friday, the 27th ultimo, set fire to a stack of wheat, the property of Mr. William Walker, in the parish of Petistre, near the road leading from Wickham to Loudham-hall. From the evidence of several witnesses, it appeared that the two women were seen about two o'clock that afternoon, and a short time previous to the fire, sitting on a bank opposite the gate leading into the field where the stack stood, and just before the fire was discovered they were met by one of the witnesses coming in the direction from the stack. Footmarks were traced to and from the stack upon a stetch fresh ploughed, and the shoes of the prisoners (who were soon followed and apprehended) were compared and exactly corresponded with these marks. The prisoners were both committed for trial, and on their way to gaol confessed their guilt.

STORM AND LOSS OF LIFE.

The weather in the metropolis on Sunday and Monday was not such as to indicate that a storm was raging in any part of the country. There was, indeed, a pleasant breeze on Monday morning, but the sun was shining cheerfully, and altogether it might be called a very agreeable day. In the provinces and along the coast, however, it appears that a violent storm was raging on Sunday night and Monday morning, and that considerable loss of life and property has been the result. A boat with eleven gentlemen, belonging to Bristol, on board was upset by the gale, near the mouth of the Avon, on Sunday. Fortunately a boat was passing at the time, and by the exertions of those on board several persons were saved; the other four perished. At Nottingham the gale lasted fourteen hours, during which it threw down several chimneys, walls, and trees. About one in the afternoon, while a number of people were standing in the Market-place, looking up at Wombwell's menagerie, a tall chimney was blown over by the wind. In falling it carried along with it the greater portion of the roof, the front cornice, and a large quantity of lead, altogether weighing from two to three tons, which, with scarcely a moment's warning, fell heavily upon the pavement, knocking several people down, and burying two individuals—a youth and a young woman—amongst the debris. The boy was killed, and the young woman is not expected to recover. The packet that left Boulogne at ten o'clock on Sunday night for Folkestone encountered so severe a gale in the Channel that, instead of making the harbour at the latter port, she was forced round to Margate, where she was run ashore on Monday morning at seven o'clock. All her passengers landed in safety, and started for London by railway.

At Dover the sea rose to an extreme height on Monday morning, and completely flooded the quays and promenades. The works which were being carried on for the construction of the Harbour of Refuge were completely destroyed. Enormous piles, eighteen inches square, were snapped asunder, and everything upon them overthrown. Three huge diving-bells, which were used in the construction of the works, were carried away into the sea. It is estimated that the damage done will amount to upwards of £10,000. In the Downs the gale was very alarming, and caused much damage to the vessels in that part of the Channel. About midnight on Sunday the *Juffrow Jantze*, a Dutch galliot laden with iron, from Cardiff, was driven on shore near Dungeness. Only one man was saved.

The storm was very severe at Liverpool. A large number of vessels were lost in the Mersey and along the Irish Channel. At Southport the *Helena Zillen*, from Liverpool to Ostend, was totally wrecked, and the crew all lost but one man. On the Burbo Bank, at the mouth of the Mersey, where so many wrecks have happened, the Providence, an African trader, went ashore on Sunday night. Out of thirty-six hands only thirteen were saved.

A FEMALE SOMNAMBULIST.

The pedestrians of the New-road and the neighbourhood of West-street were thrown into a state of great excitement and surprise at an early hour on Sunday morning, by the extraordinary freaks of a female somnambulist, who was parading, dancing, and acting in the middle of the road, with nothing on but her chemise. The performer proved to be a young girl, named Mary Ann Evans, residing at 40, West-street. She had from her infancy been troubled with somnambulism, but her walks were generally confined to her sleeping apartment, though at times she would make the circuit of the house in which she might be staying. On Saturday evening she was accompanied to Sadler's Wells Theatre by a gentleman of the name of Davenport, who, after seeing her safely home, bade her adieu. A female friend, who was sleeping in the same apartment, affirms that Miss Evans was undressed and in bed about ten minutes, and that she rose and went down stairs. The young lady not being acquainted with the fact that her friend was a somnambulist, took no notice of her quitting the room, but some thirty minutes passing away and Miss Evans not returning, she was induced to go down stairs also, when to her astonishment she discovered the street door wide open. Search was made for the missing young lady, and in about a quarter of an hour afterwards she was brought back in the care of a constable, who had kindly divested herself of his great coat to cover the somnambulist. From his statement it appears that a long distance down the New-road he saw something white flitting about the road, and, hastening to see what it was, discovered Miss Evans acting before an astonished audience of some fifty persons in the most tragic manner, and at intervals exclaiming "My own Davenport—he or his life I will have," and it was with the greatest difficulty that she was awakened, and the moment she became conscious she burst into a fit of crying, which lasted several hours.

A JUVENILE BURGLAR.

Robert Wilson and John Adams, the latter a mere boy, were brought before Alderman Gibbs, at the Mansion-house, on Tuesday, charged with burglary. The place they had chosen for their attempt was the Fox and Grapes public-house in Primrose-street. Mrs. Chance, the landlady, said she had been awakened by a noise in the house about five minutes to four o'clock on Tuesday morning. She jumped out of bed, got a light, and, having opened the bed-room door, she heard a man's voice at the bottom of the stairs. She instantly opened the window and sprang a rattle, which was answered by the policemen outside. Mr. Chance having gone down stairs, he found that the parlour door and window had been opened. There were marks in the door at the spot where it had been broken, and several drops of wax on the floor. The two prisoners, on being detected, tried to make their escape over a wall, but were apprehended. On searching them, some lucifer matches, a life-preserver, and a small bit of wax candle were found on Wilson. Neither of them attempted to say a word in their defence. They were both committed for trial for burglary.

AN UNHAPPY MARRIAGE.

Mrs. Slark, wife of Mr. Slark, whipmaker, Burlington-arcade, charged police-constable Buckmaster, at Marlborough-street Police-office, on Tuesday, with having exceeded his authority in taking her to the station-house at the request of her husband. From a statement made by her attorney, it appeared that, after they had been married twenty years, during which they had had ten children, six of whom are living, Mr. Slark had formed an illicit connection with one of his servants, and had sent his wife and children away to another house, promising to make a sufficient allowance, and to pay rent and taxes for them. But he had only allowed his wife and family 25s. a-week, and, as he neglected to pay rent and taxes, his wife had called upon him at his shop. After some conversation he ordered her to quit the shop, and, on her refusing to do so, a constable was called and she was taken to the station-house. Mr. Hardwick said the only question with which he could deal was the charge against the constable, who had been called on by the owner of the house to remove a person who refused to quit it. The constable was not to sit in judgment on the merits of domestic quarrels, but was to do his duty temperately and effectually. If the charge had been wrongfully given, then the party giving the charge was alone responsible—the constable was only answering for the mode or manner in which he had used his authority. As there was no proof of unnecessary violence the summons was dismissed.

A VERY AWKWARD AFFAIR.

A smartly-dressed cab driver, named Francis Griffiths, appeared at the Lambeth Police-office, on Monday, to answer a charge of assaulting and threatening the life of Mr. Henry Debenham. The latter stated that Griffiths had made use of the most desperate threats to do for him, had thrust his fist in (Debenham's) face, and attempted to strike him. The ground of offence was that Griffiths having been found with Mrs. Patten, the wife of a milk-seller, residing at Park-street, Kensington, under very suspicious circumstances, Mr. Patten had given Griffiths a good thrashing, and as the latter suspected Debenham of having been the informer he naturally vowed revenge against him. The milkman corroborated the statement of Debenham as to having found Griffiths in bed with Mrs. Patten, and also as to his having given the intruder a sound thrashing, "but not half so much as he deserved." Griffiths did not deny that he had been caught in bed, but in extenuation of his attack upon Debenham said the latter had come into the room and struck him (Griffiths) several blows upon the head. Mrs. Patten, "a well-dressed, buxom, and very good-looking woman," denied that her husband found her in bed. She owned that he had found her sitting on the side of it, and she thought it no great harm to sit on the side of a lodger's bed, as she had frequently done so before. She corroborated the statement made by Griffiths, as to Debenham having struck him, and his having told Patten that were it his case he would get the poker and kill the fellow. Mr. Patten said she knew that that would only be serving him right. "You know," said he, "it is not the first, second, third, or fourth time that you have been seen in bed with the fellow. You know also that you supply him with dress, and keep him in comparative idleness." "Ah! that you can't prove," said the wife. The magistrate put an end to this unedifying colloquy by convicting Griffiths in 10s. and costs. Not having the money he was locked up; but was soon released by money supplied by Mrs. Patten, and both went together to a neighbouring tavern.

MISCELLANEOUS.

According to the *Scottsman* of Wednesday the arrangements respecting Her Majesty's return to the south are still adhered to. She will leave Balmoral at eight o'clock on Thursday morning, but, instead of taking the old route by the Spittal of Gleneshie to Cupar-Angus, she will drive, in her private travelling carriage, by Ballater, Aboyne, and Banochory, to Stonehaven. She is expected to reach Edinburgh about half-past six o'clock, and will leave on Friday morning at eight o'clock. Her Majesty will travel by special express to London, which it is expected she will reach about half-past six o'clock p.m. Her Majesty's present intention, we believe, is to remain at Buckingham Palace that night, and start next morning for Osborne-house, in the Isle of Wight.

The Duchess of Kent arrived from Aberfeldie House at Dalmahoy, the residence of the Earl of Morton, on Tuesday evening, on her way to London. She travelled by the Scottish Midland Railway from Stonehaven to Perth, and proceeded thence by the Scottish Central to

the Larbert Junction by ordinary train. From Larbert she travelled by a special train along the recently-opened branch (the Stirlingshire Midland Junction) of the Edinburgh and Glasgow Railway to Polmont, occupying a royal saloon carriage, provided by the Edinburgh and Glasgow Company. At Ratho, several carriages were in waiting to convey her royal highness and suite to Dalmahoy House, where she remained all night, and proceeded from Ratho per rail next morning, to join the express which leaves the North British station for London at a quarter to ten o'clock.

The Duchess of Gloucester has presented to her godson, Master Edward Gloucester Murray Colston, the son and heir of Edward Colston, Esq., and the lineal descendant of the illustrious philanthropist of Bristol, a handsome gold cup on a pedestal, engraved with her Royal Highness's arms and cypher on one side, and the young gentleman's underneath it. This gratifying present was accompanied by a splendid Bible, with Apocrypha and references, bound in purple and gold, with his name written in full length by her Royal Highness, to which the Royal Princess's crown and cypher are attached.

Major-General Lord Frederick Fitzclarence is about to establish a district military school at Portsmouth, for soldiers to undergo a course of military instruction in engineering and tactics.

During a recent tour in Scotland, Lord Carlisle, in company with the Honourable and Reverend F. R. and Lady Elizabeth Grey, presented himself for admittance into the regalia-room in Edinburgh Castle, without the requisite order from the Lord Provost's office. The warder at the foot of the stairs refused admittance to the party, but was ultimately induced to allow his lordship to pass upon his representation that he was one of her Majesty's Ministers. Mr. and Lady Elizabeth Grey, however, not being able to advance the same claim to distinction, were prevented following his lordship by the scrupulous porter, who, upon his lordship's disappearance, straightway enquired, "What kirk has he?" He was informed that the gentleman he had just admitted was "one of the Queen's civil Ministers." "Ou aye," was the reply, "dootless an unco ceevil man he is; but whar does he preach?" Mr. Grey said he was one of her Majesty's State Ministers, and that it was Lord Carlisle who had just passed up stairs. Just at this point of the conversation the earl, who had found it less difficult to make the functionary up stairs understand who he really was, returned to summon his sister and Mr. Grey to join him, when he was most respectfully saluted by the lay minister of her Majesty at the bottom of the steps as the Lord Bishop of Carlisle—a mistake countenanced by a "wide-awake" which his lordship wore, and which the worthy man supposed to be the ecclesiastical "shovel."—*Durham Advertiser*.

A rumour that Lord Gifford had met with a fatal accident while hunting turns out to have been a very harmless affair. It appears that while his lordship was hunting in Herefordshire the other day, the fox took refuge in a pit overhanging a brook, Lord Gifford having jumped off his horse to look at the earth and cheer his hounds, was immediately assailed by some hundreds of hornets, which the hounds had disturbed from their nests in an old ash pollard, attracted by his red coat. Upon throwing down his cap it was immediately covered with hundreds of hornets. He rushed up the opposite bank, called off his hounds and desired the first whipper-in to gallop away with the horses for fear of their being stung, but not before he had got several bad stings in the back of his head, his hands, and the back of his neck. After mounting his horse again, the pain became so intense that it caused him to faint away; but on the stings being extracted, he soon recovered, and was enabled to find another fox at Trebandy, and, after an hour's running, to kill him.

Lord Northland has issued an address of thanks to his constituents of Dunganon, dated at Madeira, where his lordship is at present, for their second return of him as their representative in Parliament, and expresses some hope of being able in the next session to attend his duties in their service.

The election of a member for the representation of the county of Montgomery, in the room of the late Right Honourable Charles Wynn, took place at the Shire-hall, Machynlleth, yesterday (Friday), when Mr. Herbert Watkin Williams Wynn, nephew of the deceased member, was returned without opposition.

Dr. Townsend, the newly appointed Bishop of Meath, is the son of Thomas Townsend, Esq., barrister, who was for several years the proprietor and editor of a newspaper called *The Correspondent*, now merged in the *Dublin Evening Packet*, and son-in-law of a gentleman named Spread, of Limerick, who, before his death, had been long the land agent of the Marquis of Lansdowne.

It is now decided that Gibson is to execute the statue voted by the House of Commons to the memory of the late Sir Robert Peel, and which is to be placed in Westminster Abbey. Of course this statue will be chiselled at Rome, where Gibson has resided for some years past. The Manchester statue has not yet been given to any sculptor, notwithstanding the reports circulated to that effect. The Birmingham statue has been given to Mr. Hollins, whose studio is at present in Birmingham. The same artist is also selected to furnish a statue of the deceased statesman at Lichfield, of blue Sicilian marble.

The *Alta California* describes "a specimen of gold, bearing the most striking likeness to the caricatures of Lord Brougham. It is about two inches long, and the resemblance is most perfect. It would throw all the lovers of fun in London into ecstasies of delight."

Mr. Samuel Rogers is among our recent arrivals. We are happy to say that the venerable poet is in good health, although still suffering from the effects of his late accident.—*Brighton Gazette*.

Captain Domasywiski, a distinguished Russian officer,

is now visiting the royal dockyards by Admiralty permission, and orders have been issued by their Lordships for every attention to be paid to him.

The Countess de Neuilly having received the most alarming accounts of the health of her daughter, the Queen of the Belgians, left Claremont, on Saturday, for Ostend, accompanied by the Duchesse d'Orleans, the Duchesse Auguste de Saxe-Coburg-Gotha, the Duc de Nemours, the Prince de Joinville, and the Duc d'Aumale. The latest accounts relating to the Queen of the Belgians were of such a nature as leave no hope of her recovery. *The Patrie* of Tuesday says:—

"At the moment when the members of the Orleans family, who had left Claremont for Brussels, were about to embark for Ostend, a despatch by electric telegraph brought them news of the departure from Paris for Claremont of M.M. Thiers and Casimir Perier. The Duchesse of Orleans and the Duke de Nemours immediately returned to Claremont."

It is presumed that some important intimation must have been given to those illustrious personages to induce their return, especially when it is considered that the object of their departure was to see a dying relative.

The Paris correspondent of the *Globe*, after having suggested some doubts as to the success attributed to the negotiations carried on by M. Salvandy between the two branches of the Bourbon family, adds, that nevertheless the Duc de Nemours had written to the Comte de Chambord that "the happiest day of his life would be that on which he could place his sword at the service of the Comte." *The Morning Post* affirms that the fact of any letter having been addressed by the Duc de Nemours to the Comte de Chambord is a pure invention.

A service for the dead to the memory of Queen Hortense Beauharnais, Comtesse de St. Leu, and ex-Queen of Holland, was celebrated on Saturday in the parish church of Reuil, near Paris, where she and the Empress Josephine are interred. The church was hung with black for the occasion. At eleven o'clock the President of the Republic, attended by his "brilliant staff" arrived at Reuil. A battalion of the 37th Regiment, which is stationed in the village, were under arms to receive him, together with the National Guard of the place. The President was very well received, both at his arrival and departure, and the cries of "Vive Napoleon" were loud and unanimous.

M. Guizot, who arrived in Paris on Tuesday, presided on Thursday at the weekly meeting of the French Academy. It is said that he is going to take part in the redaction of the *Journal des Debats*, and that he will sign his articles. The name of M. de Lamartine is also mentioned as about to figure among the contributors to the *Siecle*; and other notabilities, political and literary, are given out as on the point of descending into the arena of the daily press. This coming forward of men of authority is the result of the obligation to sign in the law of the press, which has urged directors and proprietors of newspapers to seek big names to dazzle the public.

Madame de Vaines, a niece of M. Guizot, who was so severely burnt a few days ago at the chateau of Villelouet, in consequence of her dress taking fire, has died from the effect of the accident. She was only in her 25th year.

Queen Christina attended with her husband at the hermitage of Nuestra Senora de Rianzares on the 29th ultimo. The image of the Virgin was carried in grand procession from Tarancon, the clergy, authorities, and inhabitants joining in the procession. Queen Christina went out to receive it, and it was deposited in the hermitage, and service was performed; after which the Queen-Mother and Duke of Rianzares returned to their palace at Tarancon.

The *Northern Gazette* says that the marriage of the Emperor of Austria with the Princess Sophia of Saxe is positively arranged to take place immediately.

A Bohemian journal states that Baron Rothschild will probably undertake the greater part, if not the whole, of the Venetian loan.

The Gotha Life Assurance Society, in which General Haynau's life is assured for a considerable sum, has just called upon him to choose whether he will retire instantly from active military service or renounce his interest in the association.

Mr. James, the novelist, is lecturing at Boston at present. He has not been very well attended, which is partly to be attributed to the prevailing excitement, and partly to the fact that lectures here have had their day. Some four or five years ago, lectures, lectures, lectures, were the rage; and there was not then a theatre, or scarcely any other kind of amusement tolerated.

The Jenny Lind mania rages as wildly as ever. Six concerts have now been given in New York, producing nearly 140,000 dollars. It is said that the fair songstress, notwithstanding her munificent liberality, has been worried and pestered to death by individual and society-beggars of all kinds—both personally and by letter. She receives on an average 120 letters per diem.

We see from the American papers that the Hutchinson family, including sister Abby, have gone west by way of Catskill, Hudson, &c., to Albany, and that they proceed by way of Syracuse, Rochester, Buffalo, Cleveland, Detroit, and Chicago, to Milwaukee, Galena, and St. Louis, returning by Louisville, Cincinnati, and Pittsburgh. They will generally sing but one evening in a place, except in the large cities, the time of their absence being limited. We are glad to learn that there is some probability of their visiting London during the summer of 1851. If they do, we can assure them they will meet with a hearty reception.

The Neapolitan official journal informs the public that the King of the Two Sicilies has sent the order of St. Ferdinand and Merit to the President of the French Republic, the order of St. Gennaro to the Minister of War, and other decorations to official friends of Louis Napoleon. The same journal states that the amiable Prince has responded by conferring the Legion of Honour on Cav. Fortunato, the Neapolitan Minister of

Foreign Affairs, but, being already decorated with the same order, he placed it in the hands of his Sovereign, who handed the treasure over to Prince Ischitella. From all this it will be seen on what amicable terms the Cabinet and President of the French Republic stand with that of despotism Naples, where the Government prints are continually abusing Republicanism in every shape.

All the persons implicated in the riots of Clonsel, Mirimande, and other villages in the Drôme, and who, in consequence of the opposition offered to their arrest by the population, succeeded in escaping, are now in custody, many having surrendered themselves, and no further obstacle being encountered in the arrest of the others. The only exception is Soubeyran, whose escape we narrated in last week's *Leader*. The daring fellow has not since been seen; though it is not believed that he perished in the Rhone, but that he has found a refuge amongst the hills of the Mezen and the Loire.

The *Moniteur* publishes a decree of the President of the Republic, opening a credit to the Minister of the Interior to the amount of 103,000*fr.* for the purchase of a portion of the paintings of the late King of Holland, which are to be placed in the museum of the Louvre.

The Statute of Florence has been suspended for having in its leader of the 18th ultimo "insinuated that the Tuscan Government directs the public administration, not according to the rules of the existing laws, but by the aid of a material force."

Prince de Schwartzenberg, President of the Council of Ministers of Austria, left Vienna on the 3rd for Bregenz, where, says the *Breslau Gazette*, all the kings of Germany, with the exception of those of Prussia and Hannover, are to assemble.

The grand ascension of the aeronaut Montemajor, who announces that he has discovered a certain mode of directing a balloon, is fixed for the 19th of November. He will attempt to proceed from Madrid to London.

The Berlin papers state that the *Constitutionelle Zeitung* has been suppressed by the Prussian Government.

The rumours of new plans for the invasion of Cuba—rumours that have been mentioned in the American papers, and in the letters of well-informed Spaniards residing in the United States—keep the Spanish Government in a perpetual state of alarm. They have received information from Lieutenant-General Mirasol that proves to them that they hold their most valuable colony on a very precarious tenure. Mirasol proposes to fortify Havannah and the seven principal seaports, and to send an additional 12,000 men, and to buy several steam-boats to guard the coast.

The American steamer Pacific, which left New York on the 29th ultimo, arrived at Liverpool on Thursday morning. She was advertised to sail on the previous day; but, when about to leave the wharf, her paddlebox came in contact with a shed, by which a gentleman named Walker was killed, and several other injured. Some of her floats having been knocked off, it was considered advisable to detain her until the following morning. The intelligence received by her is not of much importance.

The forty-first anniversary of the American Board of Foreign Missions took place three weeks ago at Oswego, New York. The last year's receipts amounted to 251,862 dollars, and the last year's expenditure to 233,329. The board is in debt to the extent of 34,071 dollars.

The *Daily News*, in an article on the investigation into the affair at the Ordnance School at Carshalton, says, "We are glad to learn that the offences charged against these youths are not of that terrible character which might be surmised from the 'uncertain givings out' of some journals."

At a public meeting held at the Sussex-hall, Leadenhall-street, on Wednesday, chiefly consisting of members of the Jewish persuasion, it was resolved "to mark the appreciation of the present generation of the virtues and charitable spirit which characterized the late Baroness de Rothschild, and at the same time perpetuate her memory by the establishment of a scholarship in connection with one of the Jewish schools, under the title of the 'Hannah Rothschild Scholarship.'"

A public meeting was held at the Crown Tavern, Clerkenwell-green, on Wednesday evening, to devise means of resisting a new church rate made by the trustees of the parish on the 18th ultimo. Mr. W. Mason, a poor-law guardian, proposed a resolution expressing surprise and indignation at the intolerant conduct of the trustee board in attempting to levy another obnoxious rate for church purposes, and characterizing the act as unnecessary as well as illegal. After considerable discussion as to the legality or illegality of the rate, the resolution was carried unanimously, and on the motion of Mr. Bennett, seconded by Mr. Moore, the meeting pledged itself to aid by every means in its power a determined opposition to the rate.

A public meeting was held in the Temperance Hall, Westminster, on Monday evening, for the purpose of hearing some "astounding and startling facts relative to the horrid and cruel treatment" received by Messrs. John Shaw, John Bezer, "late of Newgate;" John Fussell, "late of Tothill-fields Prison;" and James Bryson and George Shill, "late of Horsemonger-lane Gaol." The chair was taken by Mr. Hannibal. Mr. J. Arnott, Secretary of the National Charter Association, read a letter which had been conveyed, he said, by stealth from one of the prisoners in Tothill-fields Prison. It stated that Jones, Vernon, and Fussell had been confined in stone cells all day, between which and solitary confinement there was no difference. Williams and the writer had been associated with thieves and the worst of vagabonds; they were not allowed a fire, nor enough of food. The food they had was very coarse, and they were never permitted to look each other in the face, or to the right or left. In fact they had experienced all the horrors of the silent system, and the letters they had written complaining of this treatment had been suppressed by

the magistrates. The writer of the letter added that he wrote the present communication in the dark, and in fear of detection. The speaker concluded with some remarks on the inquest on the bodies of the Chartists Sharpe and Williams. Several resolutions condemnatory of the conduct of the authorities were passed.

An enquiry before Mr. Commissioner Barlow, into the state of mind of Mr. James Fermor, an elderly gentleman of large fortune, was commenced on Thursday, October 3, and occupied five days. The petitioners were the Earl of Sefton, the Marquis Delaforce, and Lady Maria Massey Stanley, who were represented by Mr. Bramwell and Mr. Wilkins; the Solicitor-General, Mr. Barston and Mr. Bird appearing on behalf of the subject of the enquiry. It was alleged on the part of the next of kin that Mr. Fermor having been, for at least twenty years, incapable of controlling his affairs, was unduly influenced by certain parties who endeavoured to prevent all communication between him and his relatives; several witnesses were called who had been induced to attest a will and other documents, signed by Mr. Fermor, under the peremptory guidance of a Miss E. Jones. The jury, consisting of eighteen, were about half an hour in finding a verdict (from which three dissented) that James Fermor, Esq., was of unsound mind, and had been since the 30th of June, 1844.

A commission under the Great Seal was opened at the White Horse Inn, Uxbridge, Middlesex, on Wednesday, before Mr. Commissioner Winslow, to enquire into the state of mind of Mr. Arthur Hugh Manners Tollenmache, aged fifty-one, of Rose Cottage, Cowley, near Uxbridge, son of the late Honourable Charles Tollenmache, nephew of the Earl of Dysart. It was shown by the testimony of several witnesses that the unfortunate subject of the enquiry had been of weak intellect from his infancy; that he never made any progress at school, not having learned even writing; and that he had been under the care of Mr. Norton, of Rose Cottage, for the last ten years. The commission had been issued in consequence of his father's death (which occurred three months ago), upon which event he became entitled to a considerable fortune—about £45,000. The jury returned an unanimous verdict—that Mr. Tollenmache had been of unsound mind since the 1st of March, 1836.

Some alarm was created at Faversham on Thursday morning by an explosion occurring at the well-known powder-mills of Messrs. Hall, at Ospringe. Providentially, the workmen were not in the mill at the time, and not a soul appears to have been hurt. The building in which the explosion took place was destroyed.

A fire broke out in the house of Mr. Crawcour, surgeon-dentist, Addington-place, Camberwell-road, on Wednesday evening, which was not subdued until the whole of the premises were consumed, and considerable damage done to the houses adjacent.

An explosion took place on board the Erin's Queen, a screw steambot, Cotton's Wharf, London-bridge, on Thursday afternoon, by which the head engineer was killed on the spot, and the lives of several other persons seriously endangered.

Two officers of the Eastern Railway Company lost their lives last week through their own negligence. They had gone on the top of a railway carriage, and, not taking due precaution as they passed under a railway bridge, were both killed instantly by coming in contact with it.

Mr. John Ren Gately, formerly a surgeon, but lately a spur manufacturer at 161, Piccadilly, committed suicide at Gravesend last week. He was found dead in bed, having bled to death from a wound inflicted by himself in the right groin. At the inquest on his body the jury returned a verdict of "Temporary insanity." He had been in low spirits lately owing to adverse circumstances.

A shocking accident occurred at a coal-mine near Oldham on Wednesday. Owing to the accidental breaking of the gauze cover of a safety-lamp the flame came in contact with the inflammable gas, and an explosion took place. Fourteen persons are said to have been killed and a number of others severely injured.

Henry Denham, the man who was apprehended on suspicion of having been one of the party who assailed and robbed Mr. Cureton, was brought up at the Mansion-house, on Wednesday, for further examination, but at the request of Mr. Humphreys for the prosecution was remanded for another week. While Denham was in court, he was recognized by Mr. Miller, a paint manufacturer, residing in Long-acre, as one of a gang who endeavoured to choke him, some time ago, with an instrument like the one employed to throttle Mr. Cureton. The prisoner denied that he had ever seen Mr. Miller. He was seriously ill at the time the attack was said to have been made.

Several disturbances of a very serious nature have taken place at Saddleworth and the neighbourhood during the past week, in consequence of several mill-owners having attempted to evade the Ten Hours Act by working by relays. The disturbances have not been caused by the factory operatives in the neighbourhood of Saddleworth, but by operatives from other places, who have insisted that the Ten Hours Act shall be adhered to. At several mills they broke the windows and turned out the workpeople. In one instance they kicked the manager and threw stones at the workpeople.

During the late Chester election a gentleman, who was canvassing for the late Mr. Stanley, was called in by an eccentric individual, who wished him to purchase the annuity he had in some freehold property, by allowing him an annuity for his life. The gentleman entered into his views, and agreed to allow him the sum of one guinea per week as long as he lived. Before the expiration of the second week, the gentleman was again sent for to make the will of the annuitant, wherein he made him sole devisee and executor. The next day the old man died. A foreign letter had been received by the annuitant, a day or two previous to his death, which proved to be the will of the old man's brother, who died abroad. It was written in Spanish, and by it he left all his pro-

perty to his brother, the annuitant. The executor, therefore, by this dispensation finds himself unexpectedly put in possession of property amounting to several thousands of pounds, in addition to an extensive collection of books and paintings of great value.

A considerable interest was last week excited by the case of a man in whose left eye a living parasitic animal (*syntycerus*) existed, and could be seen to move behind the transparent part of the cornea of the eye. This, though only the sixth case of the kind on record, is the second which has occurred at the Glasgow Eye Infirmary within the last two years. In the present instance the patient went from England to Glasgow to put himself under the care of Dr. Mackenzie, who on Friday extracted the offending animal from the eye, and has since dismissed him also quite well, the eye presenting no appearance of ever having been operated on at all. The animal in question has a neck about a third of an inch long, formed of rings, somewhat after the fashion of a tapeworm, and bearing a curious head armed with suckers. Its other end is a transparent bag, about one-eighth of an inch in diameter, the wavy motions of which were beautifully seen in front of the pupil.

Those who are in the habit of reading the daily papers from beginning to end have doubtless encountered, among other novelties, one headed the "Sine Manubrium Brush." This learned title—an indispensable requisite to all new inventions in this erudite age—has been given by the inventor to a new kind of hair brush which, as we can testify from experience, is well worthy of all that the inventor says in its praise. He affirms that "it answers the purpose of a comb, a hard brush, two medium brushes, and a soft brush by merely turning it," a fact which any one can easily verify by investing 4s. in the purchase of a "Sine Manubrium," or handless hair brush, and following the instructions given along with it.

Mr. Nicholas Mayer, one of the members for Tipperary, and a large landed proprietor in that county, and the Hon. Cecil Lawless, member for Clonmel, and son of Lord Cloncurry, have given in their unconditional allegiance to the principles of the Tenant League. Both gentlemen have promised to attend the forthcoming monster meeting to be held in Tipperary on the 14th instant. Mr. Scully, the other member for the county, has also "pronounced" in favour of the League.

Mr. Thomas O'Brien, of Fairfield, late a stipendiary magistrate in Tipperary, whose property is about to be sold under the Encumbered Estates Act, has issued an address to his tenants, in which he pretty clearly intimates his intention of making a physical-force resistance to any purchaser who may come to take possession. He and his family have been for centuries owners of Fairfield, and he will not, he says, allow it to pass into "the hands of the stranger." He calls on the tenantry to assist him, and thus concludes:—"I will be with you in November, when the old places are to be set up again. I will share your dangers and your fears, as well as your hopes and your triumphs. You shall have the land at any valuation you please, and leases must be granted to the most faithful and loyal amongst you. In the meantime, during the short days and long nights of winter, we will weekly await at the old gateway for the coming of the stranger!"

The *Freeman's Journal* publishes a long letter of four columns, signed by the Roman Catholic committee for the establishment of an independent university for the education of the Roman Catholics of Ireland. The committee call upon the clergy and laity to aid them in their efforts, and to lend their best assistance in this important movement, directed to the preservation of the faith pure and uncontaminated by Protestant heresy.

One McCormick, a weaver, was shot while working at his loom last week. He occupied a house from which some parties, named Shannon, had been ejected for rent. Suspicion has fallen upon a man named M'Ilveen, who, it is said, owed deepness a grudge. A warrant has been issued for the apprehension of M'Ilveen.

Mr. John O'Connell, in his address to the wreck of the Repeal Association, at Conciliation-hall, on Monday, stated that he understood it was intended that the letter of Mr. Corballis to Archbishop Murray, lately published, should be followed up by an address from enlightened Catholics to the Pope, praying that the decision of the Synod on the colleges might be rejected; but he (Mr. O'Connell) could inform Mr. Corballis and others that, no matter what exertions they made, the colleges would be defeated. The rent for the week he announced to be £10 15s. 9d., including £5 from one individual, Alderman M'Loughlin, so that all Ireland produced the balance.

The *Dublin Evening Packet* states as a positive and settled affair that the Irish Stamp-office is to be forthwith abolished, and all the duties and necessary clerks to be transferred to London; and that to accomplish this further step of centralization, Mr. Presley and Mr. Lyne, Commissioners of Inland Revenue, are at present in Dublin.

The people of Sligo have been amused during the past week by an intended "affair of honour" between their representative, Mr. Somers, and Mr. Verdon, the proprietor of the oldest liberal journal published in that town. The affair has arisen out of bickerings and misunderstandings of an old date, and the meeting of the parties was prevented by their arrest in places remotely situated.

About 100 poor boys, averaging nine years of age, were sent from one of the auxiliary union workhouses of the Ennistimon Union, county of Clare, to the parent workhouse for inspection on Monday last, and were marched back the same night, a distance of fifteen miles, without a morsel of food from six in the morning, although the day was very severe and boisterous. The consequence was that several of the poor children were obliged to lie down on the road, and one of them died, on whose body an inquest has been held, and a verdict of severe and just censure passed upon the guardians.

European Democracy.

AND ITS OFFICIAL ACTS.

This page is accorded to an authentic Exposition of the Opinions and Acts of the Democracy of Europe: as such we do not impose any restraint on the utterance of opinion, and, therefore, limit our own responsibility to the authenticity of the statement.

DEMOCRACY is an indisputable European fact. It generates revolutions; it chases kings into exile; it modifies the relationships between states; it enters with irresistible influence as an important element in all the political, social, and commercial affairs of Europe. Its progress may be favourably received, or its tendencies may be feared; but its development can no longer be neglected. Friends or enemies ought to study it, and to form of it a criterion as exact as possible, under penalty of remaining without the pale of the European movement, and of understanding nothing of the phases through which societies are now passing.

Between the enthusiasm of its partisans and the systematic blame of its adversaries, it appears to us that the best way to understand it, is to study it in itself and in its official manifestations. In order to form a serious judgment of it, it is necessary to follow it, not in the individual aberrations, not in the isolated acts which may occur within its ranks, but in its collective declarations, in its general march, in the expression of its objects, by its chiefs, by those who are devoting themselves to a work of organization destined in all probability to be translated into action.

We propose to ourselves this task. In producing successively the collective acts of every really important fraction of European Democracy, the manifestoes of all European or national associations gifted with a positive vitality, the programmes of the minorities representing in parliamentary assemblies the pure democratic element, we believe that we shall render a service to our country. Our labour will have both a political and an historical value. We shall add nothing to the materials which we furnish for public appreciation but such notes and explanations as may appear necessary for their being understood, and for the correct appreciation of their relative importance.

The preceding general preliminary remarks, together with the important document, a translation of which we subjoin, fully occupy our first "Weekly Page." Next week we may probably devote the whole of our space to a further development of the nature of our object, and to some explanatory remarks upon the manifesto of the "Central European Democratic Committee;" for this document, from its peculiar character and importance, and from the fact of its being the first of the "official acts of European Democracy" which we introduce to our readers, appears to require a somewhat special notice at our hands.

TO THE PEOPLES.

ORGANIZATION OF DEMOCRACY.

The forces of Democracy are immense. God, his providential law, the aspirations of thinkers, the instincts and the wants of the masses, the crimes and the faults of its adversaries combat for it. At every instant it gains a new hearth; it rises like the tide. From Paris to Vienna, from Rome to Warsaw, it furrows the European soil; it directs and binds together the thought of nations. Everything comes to its aid; the progressive development of intelligence, the intuition of insurrection, battle, or martyrdom. The times are ripe for the practical realization of its principle. That which, sixty years ago, was only the prevision of genius, is to-day a fact—the characteristic, the predominant fact of the epoch. The life of humanity belongs henceforth, whatever may be done to prevent it, to the faith which says, *Liberty, Association, Progress for all, through all*. The reaction well knows this; it no longer denies this holy device, but usurps it to betray it; it no longer tears the flag, but sullies it; it no longer refutes its apostles, but calumniates them.

What is wanting to Democracy in order to triumph, and, by its accession, to substitute truth for falsehood, right for arbitrary power, accord for anarchy, the pacific evolution of the common thought for the sad necessity of violent revolutions? There is only one thing wanting, but that thing is vital: it is called ORGANIZATION.

European Democracy is not constituted. The men of Democracy are everywhere; the general thought of Democracy has nowhere a collective and accepted representation. Democracy bears the word *Association* written upon its banner; and it is not associated. It announces to Europe a new life; and it has nothing which regularly and efficaciously incarnates this life in itself. It evangelizes the grand formula—*God and Humanity*—and it has no initiative centre whence springs the movement towards this end, where may be recognized at least the first fruits of that alliance of the peoples without which humanity is but a name, and which only can conquer the league of kings.

Scattered fragments torn from the tree whose large branches could and ought to shadow the whole European soil—systems have divided and subdivided the parent-thought of the future; they have parted among them the fragments of the flag; they live an impotent life, each on a word taken from our synthetic formula. We have sects, but no church; incomplete and contradictory philosophies, but no religion—no collective belief rallying the faithful under one single sign, and harmonizing their labours. We are without chiefs, without plan, without mot d'ordre; detached bodies, it might be supposed, having once belonged to a great army now dissolved by victory. Thanks to ourselves, the victory is yet with our enemies. Triumphant at first upon every point, the peoples turn by turn arisen, fall one by one under the concentration of hostile forces, applauded like the dying gladiator if succumbing bravely, branded if they sink without resistance, but almost always misunderstood, and always rapidly forgotten. They have forgotten Warsaw; they are forgetting Rome.

It is only through organization that this state of things can cease. The day that shall find us all united, marching together under the eye of the best among us—of those who have fought the most and suffered the most—will be the eve of our victory. On that day we shall have ascertained our forces—we shall know who we are—we shall have the consciousness of our strength.

For this there are two great obstacles to surmount, two great errors to destroy: the exaggeration of the rights of individuality, the narrow exclusiveness of theories.

We are not Democracy, we are not humanity; we are the precursors of Democracy, the van-guard of humanity. Church militant, army destined to conquer the soil on which must be elevated the edifice of the new society—we must not say *I*; we must learn to say *we*. It must be understood that rights are only the result of duties accomplished; that theory is a dead letter whenever we do not practically translate principles in our everyday acts; that individuality represents above all a mission to be fulfilled; liberty, a means of conscientiously harmonizing our efforts with those of our brothers, of taking rank among the combatants without violation of our personal dignity. Those who, in consequence of their individual susceptibilities, refuse to submit to the small sacrifices which organization and discipline exact, deny, in virtue of the habits of the past, the collective faith they preach. Crushed by the organization of our enemies, they virtually abandon to them all that they dispute to the cause which they have sworn to serve.

Exclusiveness in theories is the negation of the very dogma we profess. Every man who says, *I have found political truth*, and who makes the adoption of his system a condition of fraternal association, denies the people, the sole progressive interpreter of the world's law, in order to assert only his own individuality (*son moi*). Every man who pretends by the isolated labour of his own intelligence, however powerful it may be, to discover the definitive solution of the problems which agitate the masses, condemns himself to error by incompleteness, in renouncing one of the eternal sources of truth—the collective intuition of the people in action. The definitive solution is the secret of victory. Until then, under the influence of the very medium we desire to transform, agitated in spite of ourselves by all the instincts—by all the reactionary feelings of the combat, placed between persecution and the spectacle of egotism given us by a factitious society built upon material interests and mutilated in its most noble faculties, we can hardly seize what there is of most holy, most vast, and most energetic, in the aspiration of the soul of the Peoples. Drawn from the depth of our cabinets, and from the teachings of tradition, disinherited of the power which springs from the cry of actuality, from the collective individuality, from the conscience of humanity, our systems cannot be for the most part other than an anatomy of corpses, discovering the evil, analyzing the cause of death, but powerless to perceive or to comprehend life. Life is the People under emotion, the instinct of multitudes elevated to an exceptional power by contact, by the prophetic feeling of great things to be accomplished, by spontaneous, sudden, electric association in the public place; it is action exciting to the highest all the faculties of hope, devotion, enthusiasm, and love, which slumber now, and revealing man in the unity of his nature, in the plenitude of his realizing powers. The grasp of a workman's hand in one of those historic moments which initiate an epoch, will, perhaps, teach us more of the organization of the future than can be taught to-day by the cold and disheartened work of the intellect, or by the doctrine of the illustrious dead of two thousand years ago.

Is this saying that we ought to march forward without a banner? Is it saying that we would inscribe on our banner only a negation? It is not upon us that such a suspicion can alight. Men of the People long engaged in its struggles, we do not dream of leading it toward the void. We march to the realization of equality and association upon this earth. Every revolution which is not made for all is to us a lie. Every political change which does not aim at transforming the medium, the element in which

the individual lives, radically falsifies the educational tendency which alone can render it legitimate. But the starting point and the goal once established, ought we to delay our march, to abdicate our conquest, and let our liberties be one by one taken from us, because all of us are not in accord as to the means which are practically to realize our thought? Is it not our business rather to open the great highways of progress for the nations than minutely to assign to them their rations by the way, or to prejudice the detailed proportions of every building under which they may seek to shelter themselves? And ought we to submit to lose the ground which has cost us the blood of so many of our heroes, and the tears of our mothers, because we have not altogether explored that which we have yet to conquer?

We say that this would be at once a crime and a folly. We say that, in presence of the reaction everywhere and at every moment fortifying itself, in presence of the sufferings of the Peoples and the insolence of their masters, beneath the weight of shame which attaches to every violation of right and of human nature systematically endured, the duty of all those who have given their name to the flag of progress in truth is now to ascertain the territory already conquered by humanity, and the general tendencies which characterize the epoch; and that it is our duty to organize ourselves, to choose our chiefs, and to march with one common accord to overthrow all obstacles, and to open as rapidly as possible to the great realizer—the People—the way towards the end which we seek to gain.

Let each thinker assiduously and conscientiously pursue his researches and his apostleship in favour of the special solution of which he has had a glimpse,—the emancipated peoples will know how to judge and to choose; but let him not stray from the camp where all his brethren ought to be assembled: let him not divest himself of his active part in the accomplishment of the common mission: let him not desert the revolution for philosophy, action for solitary thought, Democracy for any democratic system. Man is one; thought and action ought to be indissolubly united in him. At the end of the day, each of us must be able to ask himself without blushing, not *what hast thou thought*, but *what hast thou done*, to-day for the holy cause of truth and eternal justice?

Does this common ground exist?

Yes, it does exist. Surely we have not struggled for nearly a century under the banner of progress, foreseen as the vital law of humanity, without having conquered a series of truths sufficient to establish for us all a rallying sign—a baptism of Fraternity—a basis of organization.

We all believe in the progressive development of human faculties and forces in the direction of the moral law which has been imposed upon us.

We believe in association as the only regular means which can attain that end.

We believe that the interpretation of the moral law and rule of progress cannot be confined to a caste or to an individual, but ought to be entrusted to the people enlightened by national education, directed by them among them whom virtue and genius point out to them as the best.

We believe in the sacredness of both individuality and society, which ought not to be effaced, or to conflict, but to harmonize together for the amelioration of all by all.

We believe in Liberty, without which all human responsibility vanishes.

In Equality, without which Liberty is only a deception.

In Fraternity, without which Liberty and Equality would be only means without an end.

In Association, without which Fraternity would be an unrealizable programme.

In Family, City, and Country, as so many progressive spheres in which man ought to grow successively in the knowledge and practice of Liberty, Equality, Fraternity, and Association.

We believe in the holiness of labour, in its inviolability, in the property which proceeds from it as its sign and its fruit.

We believe in the duty of society to furnish the elements of material labour by credit, of intellectual and moral labour by education.

We believe in the duty of the individual to make use of them to the utmost extent of his faculties for the common amelioration.

To sum up, we believe in a social state having God and his law at the summit, the people, the universality of the citizens, free and equal, at its base, progress for its rule, association as the means, devotion for baptism, genius and virtue for lights upon the way.

And that which we believe to be true for a single people, we believe to be true for all. There is but one sun in heaven for the whole earth: there is but one law of truth and justice for all who people it.

Inasmuch as we believe in Liberty, Equality, Fraternity, and Association, for the individuals composing a

state, we believe also in the Liberty, Equality, Fraternity, and Association of nations. Peoples are the individuals of humanity. Nationality is the sign of their individuality, and the guarantee of their liberty; it is sacred. Indicated at once by tradition, by language, by a peculiar aptitude, by a special mission to fulfil, it ought to harmonize itself with the whole, and assume its proper functions for the amelioration of all, for the progress of humanity.

We believe that the map, the organization of Europe are to be reconstructed in accordance with these principles. We believe that a pact, a congress of the representatives of all nationalities constituted and recognized, having for mission to bind closer the holy alliance of the Peoples and to formalize the common right and duty, are at the end of all our efforts.

We believe, in a word, in a general organization, having God and his law at the summit, humanity, the universality of nations, free and equal, at its base, common progress for its end, alliance for the means, and the example of the most loving and devoted of the peoples to encourage us on the way.

Is there, among us, a sane man who can contest these principles? Is there, among us, a man so exacting, so exclusive, as to declare that this collection of truths, theoretically conquered, does not afford a base advanced enough, and sufficiently defined to place thereon,—with every reserve of independence as to the elaboration of special solutions,—a common organization, having for its object to labour actively for their practical realization, for the emancipation of the People and of the Peoples?

We have not now to say what this organization should be. It suffices to-day for us to establish its urgency and possibility. We do not put forth a programme; we make an appeal.

To all men who share our faith:—

To all the Peoples who have a nationality to conquer:—

To all those who think that every divorce, even for a time, between thought and action, is fatal:—

To all those who feel stirring within their hearts a holy indignation against the display of brute force in Europe in the service of tyranny and falsehood:—

We say—come to us! Sacrifice to the one great object your secondary disagreements, and rally yourselves upon the ground we now point out to you.

The question is to establish European democracy; to found the budget, the treasury of the Peoples; to organize the army of initiators. The emancipated Peoples will do the rest. For ourselves, we are to-day in their name upon the breach. Grasp hands with us, and to the combat!

London, July 22, 1850.

For the Central European Democratic Committee:

LEDBUR ROLLIN.

JOSEPH MAZZINI.

ALBERT DARAZZ.

(Delegate of the Polish Democratic Centralization.)

ARNOLD RUGE.

(Member of the National Assembly at Frankfurt.)

The present situation of some of the men who figured as the principal leaders in the revolution of February shows the instability of all human grandeur. A provincial journal says that Citizen Flocon, from being a member of the Provisional Government, is now the editor of a Socialist paper in an obscure corner of the department of the North; and that Armand Marrast, commonly called "Le Marquis de la République," in vain solicited a similar post left vacant by the death of the editor of the *Echo de Veauve*.

M. Proudhon has written to the responsible editor of the *Peuple* to say that the police having taken umbrage at his work, announced under the name of *Pratique Révolutionnaire*, the publication of it remains postponed for the present.

The director of the journal *Le Peuple* and M. Fauri, one of the editors, were sentenced on Monday, by the Assize Court of Paris to three years' imprisonment each and 6000*fr.* fine, the one for signing and the other for publishing an article exciting the citizens to hatred and contempt of each other, outraging public morals and religion, and exciting to civil war.

Six French journals, the *Siccle*, the *National*, the *Corsaire*, the *Assemblée Nationale*, the *Gazette de France*, and the *Evénement*, are under prosecution for contraventions of the law relative to the signature of articles.

The *Paris Univers* is to be prosecuted for a violation of the new press regulations. This makes the ninth journal that the Attorney-General has proceeded against for an infraction of the law. The authors of the articles summoned appeared before the Court of Correctional Police on Wednesday, and denied the competency of that tribunal to hear the matter. The court, however, overruled the objection, and fixed Friday (yesterday) to try the cases upon their merits.

Kossuth is said to be ill in Kutayah, from a dangerous fever. The Kossuth bank-notes still make their appearance here and there. Two individuals were arrested three days ago for having several in their possession.

The widow of Count Louis Batthyany has returned to Hungary, to endeavour to obtain her dowry from the confiscated estates of her husband. The countess, who belongs to the wealthy family of Zichy, claims no less than 7,000,000 florins. As soon as the matter is decided she will return to Switzerland.

Associative Progress.

THE NATIONAL CHARTER AND SOCIAL REFORM UNION.

The current proceedings of the Democratic Conference, being held at the Literary and Scientific Institution, Fitzroy-square, are worthy of notice on account of the contingent associative influence which may result therefrom. On Sunday the Conference met to receive the report of the Committee appointed to organize the junction of the parties respectively represented. Mr. G. J. Holyoake presided. Four representatives of the trades were received under the certificate of Mr. Delafore. Mr. Wheeler and two other gentlemen were introduced to the Conference and elected to take part in its deliberation, viz., Mr. Thornton Hunt, of the *Leader*, and Mr. George Hooper, known chiefly as an advocate of Republicanism through the press under the signature of "Eugene." Upon the motions of Mr. Thornton Hunt and Mr. Stallwood, the name finally adopted for the combined Society was that of "National Charter and Social Reform Union." Mr. Hunt saying he should object to any name which "buried the Charter." If this Union comes, as it bids fair to do, to exercise influence, the effect must be beneficial on Associative Progress, inasmuch as this is the first political recognition of the social aspect of agitation among us, and is one which must lead to the widest entertainment of the question by the working classes. It was agreed that the Objects of the National Charter and Social Reform Union should be thus expressed—the words in italics being inserted, on a motion to that effect by Mr. T. Hunt—"To organize a movement of the people in order to obtain the enactment of the measures herein demanded, thereby securing for Great Britain and Ireland a just, wise, and good Government, and such an equitable distribution of the fruits of industry, as may be conducive to the best interests of all the members of the commonwealth."

This resolution, as brought up by the committee, prescribed the words "to obtain etc. by peaceful and legal means." On its being put to the vote whether these words should stand, 13 voted for and 13 against the retention, and Mr. Holyoake was called upon for the casting vote. He said, "he should decide for the omission of the words." For himself, they knew he should take the side of peace, but to wear the badge of peace was often to make it the sign of war with those who did not comprehend the power of a pacific policy. Modes of public procedure ought to be open. The Government had no right to assume that they were not peacefully and legally disposed; therefore, he would not warrant their distrust by considering it necessary to make a profession upon the subject. The characters of those assembled was a sufficient guarantee of their policy." Letters were read from Mr. C. Shackleton and Mr. W. J. Linton, whose opinions had been requested. The Conference will be resumed next Sunday.

Ion.

PROGRESS OF THE REDEMPTION SOCIETY.

The election of members for the community in Wales has taken place, and Mr. John Gray and Mrs. Gray are to be farmer and housekeeper. Mr. James Bentley, shoemaker, and Miss Dennis, housemaid. Mr. Gray has been engaged in farming operations all his life; he was at Harmony, and little Bentley with Mr. Galpin till the last; and when he returned to Yorkshire and offered his services to his old master, he was immediately accepted. Mr. Gray is well acquainted with all the modern ideas on agriculture. Mrs. Gray and Miss Dennis are deemed equally well qualified for their departments. Mr. James Bentley is a single man, a master shoemaker, of Drigglington, near Leeds, industrious, strong, healthy, a vegetarian, a teetotaler, and an anti-tobaccoist.

On the night of his election he presented the society with £5 to the Communal Building Fund. The elected labourers are under no misunderstanding as to the nature of their engagements and their duties. The boards have given them as truthful a statement of all the facts known to them.

Money received up to the week ending Oct. 7:—

Leeds	£2 15 5
Hyde, per Mr. J. Bradley	0 12 0
Communal Building Fund:—	
Drigglington, per J. Bentley	£5 0 0
T. Clayton	0 5 0
Hunslet, per J. Orang	0 5 0
Manchester, per J. Jolliffe	0 2 6
Leeds	0 1 6

Our annual Harvest Home Festival is to be celebrated on Monday. The tickets are going off rapidly. A report of the meeting will be sent to the *Leader*.

D. G.

APPEAL TO MINISTERS OF RELIGION.

Mr. Hibbert's weavers, of Hyde, have not yet, they inform us, been enabled to return to their labour. Their weekly reports have displayed great intelligence, and although the third letter to Mr. Hibbert (the only one now before us) is not in language

likely to produce a favourable termination, yet on the whole the weavers' defence has been written and conducted in admirable taste. The following appeal from their eighth report will be read with interest in other quarters, as indicative of the views of the men:—

"Ministers of Religion: We have hitherto refrained from trespassing upon your attention, because we know that you are generally averse to engage in secular affairs. But when you perceive the treatment we have received—the unnecessary reduction offered us, and the system of persecution resorted to—we hope we do not form too high an estimate of your character when we say that you will not countenance this conduct, or connive at this injustice. Many of us have been educated in your Sunday Schools, reared under your tutelage, and have listened to your ministrations; but in no instance have we gleaned from your expositions of the principles of our Great Master that a licence was given to oppression, or that persecution was a chartered privilege. Such conduct we presume is not inculcated in holy writ, or sanctioned by divine authority. On the contrary, it is opposed to the very spirit of Christianity; and we cannot conceive a more severe caricature on the influence of religion than to see a man profess attachment to its precepts one day in the week and during the other six to set them at open defiance. As ministers of the gospel can you stand aloof, and see this iniquity practised under your very eye, and not raise your voice against it? Can you see that religion of which you are the accredited teachers brought into disrepute and not chastise the delinquent? Are you not sentinels placed upon the watch-towers of society to warn us of impending danger? When the enemy has already passed the line of demarcation can you look supinely on, while vice strides rampant amongst us, and triumphs in his prowess? Is it consistent with your sacred calling to look on this struggle with silent indifference—refuse your powerful aid to check inordinate desire and teach property it has duties to perform as well as rights to expect? Are you prepared to risk that indifference being construed into hostility to the rights of the poor? These are questions for your consideration. You call upon us to forward your views in the day of our prosperity, and now in the hour of adversity will you refuse to throw the shield of protection around us?"

"Remember, it is the voice of your countrymen that calls upon you, and not the voice of slaves. We erase that foul epithet from our vocabulary. However applicable it may be to our humble occupations in life, it shall not tarnish either our minds or our conduct in this contest. If a motive is wanted to incite you to action, that privilege is granted, and we expect you to interpose your authority and endeavour to lessen these grievances that afflict us. We envy no man's possessions—we covet no man's goods. We do not even bear resentment where just provocation has not been given. The limit of our ambition is to earn an honest livelihood by the labour of our hands; and we endeavour to bear the difficulties of our position with becoming fortitude. But we cannot, we will not, be degraded in our own eyes and in the estimation of our neighbours by accepting prices for our labour below those paid in this district."

"We make this appeal to you in the full confidence that you will respond to our call. We will not dictate the course you ought to pursue on this occasion. But one thing is clear: these base proceedings ought to be denounced; and whatever influence you possess ought to be thrown into the balance, to arrest these onslaughts on the few remaining privileges of the Factory Operatives."

"By order of the Committee."

THE "BANNER" ON MR. OWEN.—For many a day Mr. Owen disappeared, but now he turns up again in the eightieth year of his age, once more determined to start a cheap weekly periodical to advocate his principles "in their purity and to their full extent." Surely, of all mankind Robert Owen is the most sanguine, persevering, and indomitable. One would have almost thought that the earnest man had had enough of experiment and enough of mankind; but there is an enthusiasm which no waters can quench, and when remarkable intellectual obliquity or moral obtuseness happens to combine with large benevolence, and when to both is added a vigorous frame and a full purse, there is no saying to what lengths men will go. The amiable old man has just addressed a letter to his son in the United States, appraising him of the length and depth of his own meditations for the world's reform. But let us be just to Robert Owen. Whatever his errors he deserves praise for his zeal. No man can doubt that he acts upon his convictions. He is really an example to a better creed."—*British Banner*, September 25.

HYDE DISTRICT OF THE REDEMPTION SOCIETY.—Seeing that but half the sum proposed to be raised for the erection of communal buildings on the Society's estate in Wales has been paid, we deem it our duty to make an effort to raise the other half. We therefore propose that each member and friend of the Society pays 2s. We are trying the plan in Hyde with great success. The course we have taken is that of an active and personal canvass. We are confident of raising our quota. We have not yet met with an objector, rather with a hearty willingness. We know that many members and friends never see the *Leader*, consequently will know nothing of this project. We therefore hope that the readers of the *Leader* will do their utmost to bring this before the members and friends of the Society. The Board of Directors, if they approve, might usefully make this plan known to all the agents of the Society, and urge them to adopt it.—JOEL BRADLEY.

SELF-IMPOSED TAXATION.—The letter we have received on this subject in reply to *Chambers's Journal*, would necessitate the insertion of a resumé of the entire article answered. For this we have not space. Other wise R. M.'s contrast of mechanic life of England with Scotch peasant life would have found insertion.

POSTSCRIPT.

SATURDAY, Oct. 12.

The Queen and Prince Albert, with the rest of the royal party, arrived at Buckingham Palace last evening, at twenty-five minutes to eight o'clock, having accomplished the journey from Edinburgh to London in little more than eleven hours. The whole progress from Balmoral to Pimlico appears to have been without an accident.

The royal party left Balmoral at eight o'clock on Thursday morning. The weather was fine, and the neighbourhood of the Castle was as quiet as if her Majesty and Court had been going out on a mere drive. The Queen and Prince Albert, the Prince of Wales, and Prince Alfred, occupied a close carriage; the Princess Royal and the Princess Alice, with Lady Jocelyn, Lady Bruce, and Miss Hilyard, occupied a second carriage; Sir George Grey, Colonel Phipps, the Honourable Captain Gordon, the third; while three other carriages were sent on before with the other members of the royal household.

At the various stages from Balmoral to Stonehaven, the Queen was received with a hearty welcome. At Buncophy there was quite a demonstration; flags flying at every point, and the hotel decorated with evergreens and flowers. The Queen and the rest of the party partook of refreshment here, and remained altogether about a quarter of an hour. After leaving Buncophy the cortege crossed the Dee, and for a short time drove through a fine pastoral country. They then entered what is called "The Slug," which is a mountain-pass from six to eight miles in length, and presenting many features of a bold and romantic character. Soon after leaving Ricketon the royal cortege reached Glenury. Nothing can be finer than the view which here bursts upon the traveller from the Slug. The road leads through the bottom of the glen and the fine pastoral grounds of Ury. On the left the country undulates to a considerable height, and is finely wooded. On the right the fields slope upwards in a high state of cultivation, while in front the German Ocean, which on Thursday was like a sheet of glass, fills up the view. As the Court swept along the old Castle of Ury was passed on the left, where the veteran Captain Barclay had two flags flying from its turrets.

Stonehaven was reached about a quarter past one o'clock, and the royal carriages drove directly to the railway station, where an elegant luncheon was provided for her Majesty, Prince Albert, and suite, at the conclusion of which her Majesty was conducted to the royal saloon carriage, which had arrived from London on the previous day. The train, which consisted of six carriages, proceeded at a rapid rate, the only stoppages between Stonehaven and Edinburgh having occurred at Forfar and Perth, at the latter of which stations a considerable crowd had collected to welcome her Majesty.

About ten minutes past six o'clock a telegraphic message was received by Sheriff Gordon that the royal train had reached Linlithgow, and from that time till its arrival in Edinburgh all was bustle and excitement. Exactly at twenty minutes to seven o'clock the royal train came in sight, and its progress through what was once called the North Loch to the Meadowbank station was marked by continuous cheering from the crowds of spectators that lined every bridge and eminence commanding a view of it. A gay party of ladies and gentlemen were assembled at Meadowbank to welcome her Majesty.

The Queen and the Prince having entered one of the royal carriages which was in attendance, drove off to Holyrood Palace. The appearance of the royal cortege in the Queen's Park was the signal for general and enthusiastic cheering. The crowds on each side of this noble avenue had an excellent view, and greeted the royal party with every demonstration of delight. Her Majesty regarded her reception with evident satisfaction. A huge bonfire, which had been erected on the summit of Arthur's Seat, had been lighted up, and the night being dark, the light from this immense blazing pile illuminated the horizon for miles around, bringing out to great advantage the rugged, picturesque outlines of Arthur's Seat and the romantic scenery around it. The effect of the variegated lamps was also very picturesque and striking. The brilliancy of the illumination below only served to reveal the dusky grandeur of the heights beyond. Upon the arrival of the royal carriage opposite St. Anthony's Chapel, the bonfire on Arthur's Seat was fully displayed, lighting up with its lurid flame the crumbling remains of St. Anthony's Chapel. The scene was still further varied by the brilliant and variegated flames of the fireworks, displayed from the heights of St. Anthony's Chapel, and upon the rising grounds towards Salisbury Crags.

The progress of the royal cortege through the Queen's Park was necessarily slow, but a few minutes served to bring the grey turrets of Holyrood in view. Her Majesty, after her arrival, did not leave the Palace; and the dinner party in the evening consisted, in addition to the suite, only of General Wemyss and the Honourable Charles Murray.

At the usual weekly meeting of the Metropolitan Trades' Delegates, last evening, a discussion took place regarding the new line of action proposed by the Democratic and Social Congress. Mr. Delafore said that several of the Trades' Delegates had attended, and taken part in the discussions of the Conference, but had not been altogether satisfied with the proceedings. Mr. Campbell had been out of town, or he should have attended the late meeting. From what he had heard it appeared that the views of the promoters of the Democratic and Social Conference were not of so practical and beneficial a character as

those advocated by the Trades' Delegates, Mr. Bates, who thought the promoters of the Conference were sincere in their intentions, moved that the trades' delegates should meet the Conference again, and discuss their respective objects and principles. After some further conversation, it was unanimously agreed that the delegates should attend and take part in the future proceedings of the Conference, with a view to direct the attention of the members to the principles of protection for labour, as advocated by the trades' delegates.

The *Globe* of last evening states that Southwark is to be erected into a distinct episcopal see. The new diocese, which will be taken from the present overgrown dioceses of London and Winchester, will comprise the whole of the county of Surrey and all that portion of the Archdeaconry of Middlesex lying eastward of the city of London, as well as those portions of Kent which are now comprised within the boundaries of the metropolitan see. The Bishop of Southwark will have a seat in the House of Lords, in rotation with other bishops, after the same manner as the Bishop of Manchester.

The stampers at Somerset-house have been engaged for the last three weeks from nine a.m. till nine p.m. (Sundays excepted), in preparing for the new act, which comes into operation this day, reducing the stamp duties on mortgages, leases, conveyances, agreements, &c. The quantity of parchment sent in to be stamped has been so great, that they have been obliged to have a special locality for the purpose, divided into departments for London and the country districts. During the present week no less than 250,000 to 300,000 stamps under the new act have already been delivered to the parties, so as to enable them to have a portion to commence with. It will be at least a month or six weeks before the present demands can be completed. The *employers* at the Stamp-office receive extra pay for the overtime they are engaged in stamping.

The *Gazette* of yesterday evening announces that the actual surplus revenue for the year ended the 5th of July, 1850, being £3,438,358, one-fourth of surplus—£861,628 will be applied to the reduction of the National Debt.

The Great Bull from Nineveh was safely deposited in the British Museum yesterday. It is, considering the great lapse of time, in an extraordinary good state of preservation. It stands nearly twelve feet in height, and weighs upwards of six tons. The other antiquities from Nineveh were all safely delivered.

The *Bradford Observer* states that the hills surrounding Holmfirth were on Saturday last slightly covered with snow.

A meeting of representatives of the Republican party, who now muster pretty strong in Paris, was held on Wednesday evening, in which the questions of the reviews and the prerogative of the powers of the President were discussed. A protestation to the Committee of Permanence, having for its object the condemnation of the reviews, was proposed by several members. This protestation, published in the journals of the opposition, would, it was asserted, induce an expression of popular opinion. After some discussion, however, it was resolved that this step should be postponed.

The expedition against Friedrichstadt is abandoned, or at least postponed. Troops, siege batteries, and gunboats were withdrawn from before Friedrichstadt on the 5th without molestation. At mid-day the Danes, probably thinking that they should find only a small number of dispirited Holsteimers, made a sally from the city, but were repulsed with so much energy that they were glad to retreat, leaving their dead upon the field. General Willisen, in an address to the people on the entrance of the remains of the 6th battalion into Rendsburg, says:—"The fortune of war had given the Danes this time the victory, but the conduct of the noble 6th had won for them imperishable laurels."

A second ordinance has been published by the Hesse Darmstadt Ministry, containing a number of restrictions on the freedom of the press. The new law is Draconic. Censorship, caution, or exclusion from the post-office, it is true, are not mentioned; but the penalties are enormous, amounting, in some cases, to £100 fine and two years' imprisonment.

The two officers deputed to proceed to Wilhelmsbad, Colonel Hildebrand, on the part of the officers of this garrison, and Captain Zink, sent by Haynau, have returned to Cassel. Both have seen the Elector twice. The formal answer given to Colonel Hildebrand is, that a definite reply to his representations shall be transmitted. It appears, however, that the Elector was very near ordering the deputed colonel into arrest. He declared that he demanded unlimited obedience; he would have every one of his ordinances obeyed, and every officer who was unwilling to do his duty should be arrested. Should the Hessian troops prove unworthy to execute his orders, he would dissolve the entire army, and call in the friendly aid of his brother sovereigns. Such was at least the substance of the Elector's speech to Hildebrand. Captain Zink returns to Cassel, the bearer of a letter from the Elector to his general. The latter is commissioned to proceed with the execution of the decrees with all possible energy and promptitude, and is assured that in case the means at present at his disposal shall be found insufficient, others shall be placed in his hands. Accordingly, the commander-in-chief has resumed the issue of orders to his subordinates, and as the press is the great bugbear of men who have nothing but the power of brute force on their side, his first measures are directed against the journals. The newspapers which have appeared since the temporary suspension of the 4th are again suppressed. The offices of the *New Hessian Gazette*, the *Hornisse*, and the *Frelons*, are beset with military, and all printing operations are interdicted. The general has even forbidden the post-office managers to transmit the journals through their establishment.

The Leader.

SATURDAY, OCTOBER 12, 1850.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in its eternal progress.—Dr. ARNOLD.

ORGANIZATION OF THE PEOPLES.

It is with a grave satisfaction that we this week commence the fulfilment of a promise made in the programme of our Journal, that we would furnish our readers with trustworthy information on all foreign political events, and also with the views and purpose of the leaders of the European Democratic party. This fulfilment we have twice attempted, but twice was it thwarted by extraneous circumstances over which we had no control. Into those circumstances it would be idle here to enter, the more so, as they are now, we trust, altogether removed. Henceforward the Democracy of Europe will form a department of the *Leader*. In that department the reader will meet with the official statements and views of one great party now profoundly affecting the condition of society. For the authenticity of these communications we can vouch, as coming through the leaders of the party.

From the elevated and generous tone of the manifesto with which it opens we are proud to feel that to act in close alliance with that party will only be a further means of carrying out our own views. To unite in broad schemes of national welfare while preserving the integrity of our own opinions,—to get at the People, to act with the People and for the People—has ever been the one inspiring sentiment of the *Leader*. We are confident that, without any sacrifice of distinct national feelings and objects, the leaders of the people in every country will best expedite their own plans by acting in concert: it is thus that we attain a fresh leverage by which to move the world!

It is with not less gratification that we see the prospect of another alliance which will gather round one standard the powerful regiments of well-tried soldiers, hitherto held aloof by their resolution to fight their own battle alone. We allude to the Chartists. Both sections of that party—the Chartists and the Democratic Chartists—are negotiating an union with the Social Reformers—an union probably to assume the distinctive title of *National Charter and Social Reform Union*. The importance of such an union is enormous. It will give to the Social Reformers the impulse, the strength, and the massive breadth of popular feeling; it will give to the popular feeling a broader policy and more national scope.

For ourselves we feel that in alliance with a body representing the Democracy of Europe, and also with one that is an organization of the English People, the cause we have undertaken gains sudden strength, our hopes become more like realities, our aspirations tend to a more definite issue.

"IT WON'T PAY."

If our aristocracy desire to retain their position for some time longer, if they desire to postpone very awkward questions respecting their utility to the State, and the service which they do for the tenure of their possessions, they will do what Lord Stanley has been doing in Lancashire, Lord Ward and Sir John Pakington in Worcestershire—take the lead in encouraging the good works of agricultural industry. Lord Stanley pointed out what excellent and truly patriotic work your gentleman farmer can perform in conducting experiments: this is an admirable idea; and equally admirable is his advice to the farmers, that they should not dabble in experiments, but only stand ready to adopt tried improvements. Such a division of labour would be beyond all praise, and would go far to reconcile the people, at least for a time, to artificial distractions of society which allot ease and hardship so capriciously. Experiment is the proper function for the man of independence and leisure; the diligent pursuit of tried methods the safest course for the practical man, who must secure due returns

at right seasons. Thus working together, landlord and farmer might bring the agriculture of the country to its highest point. Lord Ward's pledge to effect improvements impracticable for the tenant is the complement to Lord Stanley's suggestion; and Lord Stanley himself intimated a similar pledge. One cannot withhold a tribute of respect to men who thus confront defeat of their own trusted doctrine, Protection, with candid and cheerful endeavour.

There was indeed no time to lose. The land question, arising in so many quarters and so many shapes, had for the landlords this one meaning: to them it was the question—"What are you doing upon the land, there, which you profess to have in trust?" At last they say that they are going to bestir themselves in earnest; and perhaps a better diligence on their parts may delay the final enforcement of the ugly question—if they succeed in their efforts to render the land more fruitful.

Not otherwise; and we confess that very grave doubts yet cling to us. Certain facts strike us as very remarkable. It is well known that the farming of the country is in general starved for want of labour; so that, while labourers are starving for want of employment, the land is kept poor for want of labour. Competition and overtrading may produce "glut" in certain markets, and especially in the secondary employments; but the increase of produce, particularly of food, can cause nothing but benefit to the country, especially when the country is really in need of further supplies for very numerous classes. The abstinence, therefore, from applying the idle labour to the idle land is a very remarkable fact indeed.

Not more remarkable than another. The abstinence of the farmers from employing more labour is ascribed to want of capital among the farmers. Now, there is certainly no want of capital in the country: it can be readily obtained for any profitable investment on easy terms; and has been so any time in the present generation. Indeed, there is a plethora of capital; and the slightest impulse to any of the secondary trades, such as manufactures, instantly occasions the erection of new factories and the investment of more capital. No security for capital is more prized than the land, which "cannot fly away." How is it, then, that capital is afforded in such niggard portions? This question is the opprobrium of political economy; which seeks the solution in all sorts of incidents—bad tenure, caprice of landlords, ignorance of farmers, and so forth. To us the reason appears to be, that farming does not "pay" like other trades, especially the trades of skill or wide-world enterprise ministering to luxury. The greatest profits will always be made in those trades which deal with articles that derive their value less from the raw material than the skilled labour; competition keeps down the wages of skilled labour; and trading profit takes the balance. No doubt competition in trading also tends to bring prices down to the lowest level; but the simplest labours are already and always at that lowest level. Hence capital and enterprise prefer any channel rather than that of farming. And although the fear of losing what they have may induce both farmer and landlord to sacrifice a part,—the farmer to make redoubled exertions for the same return, the landlord to relinquish part of his rent, either in paying for improvements or in abatements,—the relative position of agriculture towards the trading market will remain the same. We do not see that under the existing principles of commercial exchange farming can be made to "pay."

Protection enabled farming to pay better, it respects both landlord and tenant, but not it respects labour; because, farmers dealing in produce and landlords dealing in the field of production, Protection restricted the amount of produce in the market. But it was a fallacy to suppose that it benefited the labourer; because the hired labourer does not deal directly in produce, and Protection did not restrict the supply of labour in a market where labourers were already "redundant." Indeed Protection helped to make the farmer independent of exertion and extended energy, and so far made him free to employ less labour than he will need under an open market and lower prices. Restored Protection, therefore, could have no virtue to solve the social question at the bottom of this farming question.

But free trade undoubtedly precipitates the question as regards farmers and landlords: they will be put to new exertions and new sacrifices; and yet, at present, we do not at all see how all this exertion in the world can be made to "pay."

Popular language makes a distinction between "agriculture" and "trade"; quite rightly: the laws of the one do not govern the other, and cannot; but our present economical system, based entirely on trading laws, is torturing agriculture on the Procrustes bed of free trade. The spectacle is one of the most remarkable ever presented to the contemporary economist—a great natural interest working out, in its own calamities and hopeless endeavour, the refutation of a great social dogma.

The agriculturists have our sympathy and respect; but most certainly a time will come, perhaps not far distant, when they will be obliged to revise their position, to compare notes with trade, and to insist upon being allowed a surer ground. They are improving agriculture, but they are sliding down the hill of destruction, and, of course, that disastrous progress must be arrested.

THE SWEATING SYSTEM—NICOLL VERSUS MOSES.

"The town tourist, in his progress to the west end of the metropolis, cannot have failed to notice an extensive range of premises in course of erection at the corner of Hart-street, New Oxford-street. The situation, extent, and character of these premises must, from the earliest stage of the undertaking, have impressed the public with the idea that such a project could be connected with no mean capitalists—no ordinary speculation. The gradual development of the building, and the ultimate display of the name of the proprietary, at once disclosed to the power by the true character of the speculation, and thousands of other important localities have ever since been looking forward with anxious expectation to the OPENING of the WEST-END BRANCH OF E. MOSES AND SON." *Advertisement in the Times, October 5.*

The object of Messrs. Moses and Son in moving westward is, as they state in the above advertisement, to accommodate a large portion of their wealthy customers who live in that quarter. As a proof of their anxiety to give every satisfaction to the rich who wish to buy cheap clothing, Moses and Son inform the nobility and gentry that there is "a separate private entrance" to the "bespoke" department, and call special attention to the fact that "Hart-street, which runs parallel with Oxford-street, being quiet and private, affords standing room for carriages—a circumstance worthy the attention of the gentry." This reminds one of the side door which pawnbrokers and other occult dealers offer to customers that do not court publicity. It may be guessed that many of the aristocracy would like very well to buy cheap clothing if they could do so without being seen. With all their horror of cheap corn and cattle, the landowners will not object to a reduction of twenty-five per cent. in their tailors' bills, and Moses and Son actually offer a large portion of their stock "at prices less than those charged elsewhere by fifty per cent." The only drawback on all these fine promises is that we cannot understand how any tradesman can build splendid showrooms and sell his goods so marvellously cheap, unless by reducing the wages of his workmen to the starvation point.

Many of our readers have, no doubt, seen the graphic description of "A Tailor's Hell" in one of those articles on "Labour and the Poor," for which the public are so much indebted to the *Morning Chronicle*. A group of working men was there depicted busily employed in the manufacture of dress and frock coats, Chesterfields, paletots, monkey-jackets, beavers, shooting-jackets, trousers, vests, and every other variety of woollen garment which may be purchased in any of the slop-palaces in town. The *Chronicle* correspondent had previously introduced himself to one of the largest slopsellers at the East end, in order to glean some information respecting the prices that gentlemen was in the habit of paying to his workmen; but he might have spared his pains. Much as the slop-dealer might be inclined to boast of the extent of his business or the great bargains at his establishment, he did not choose to give any information touching the wages of his workpeople. From the men themselves, however, the indefatigable correspondent learned that the rate of wages was as low as it was possible for men to starve upon. From two shillings to two shillings and sixpence a day appeared to be about the average amount, and even from that small sum several deductions were made. One man says:—

"I've worked from seven in the morning till eleven at night, and my earnings will be 13s. this week; and deducting 4s. out of that for lodging and tea morning and evening, and 1s. 9d. for trimmings, that will leave 7s. 3d. for my earnings all the week, Sunday included. It's very seldom that we have a Sunday walking out. We're obliged to work on Sunday all the same. We should lose our slop if we didn't. The average wages all the year through is 8s. Out of this sum we have to deduct expenses of lodging, trimming, washing, and light, which comes to 5s. 9d. We can't get a coat to our backs."

Now, we do not know what large slopseller this man was working for. Nor do we say that the working men who make garments for Moses and Son are obliged to work seven days in the week for such starvation wages as this man appears to have earned. This, however, we do know, that, after the most careful examination of Moses and Son's advertisement, we have not been able to discover any trace of their paying higher wages than the rest of the slopsellers at the East end. If they really can afford to pay good wages and sell so much cheaper than their neighbours, they ought to obtain one of the first prizes at the Exhibition of 1851.

Should Moses and Son object to the introduction of anything about wages in an advertisement, let them take an example from the Messrs. Nicoll, and throw open their establishment to the inspection of the *Morning Chronicle* correspondent, who will have much pleasure in giving an account of the number of men they employ, and the average rate of wages earned by them. From the report in the *Chronicle* we learn that there are altogether from 1000 to 1200 persons employed by Messrs. Nicoll, and that a considerable number of them are Continental refugees. The larger portion of their workmen are engaged in the making of ready-made garments. These have constant employment, and their average earnings are fully thirty shillings a-week. "Where two brothers were working together, with two boys as apprentices, the average earning of each man and boy amounted to £3 10s. a-week." If Moses and Son have many persons in their employment earning a similar high rate of wages it would be interesting were they to publish the fact, and thereby prove that they have solved the hard problem which has puzzled us so long. As regards needlewomen—that much oppressed class—we are told that in the Messrs. Nicoll's establishment "females are extensively employed, and their earnings average twenty shillings a-week," which is five or six times the wages earned by most of those who are employed at the East-end of London.

But, while we have much pleasure in publishing these facts relating to the liberal and humane conduct of the Messrs. Nicoll towards their workpeople, we must not shut our eyes to the fact that they are acting in direct opposition to the common doctrine, that labour, like any other commodity, ought always to be bought in the cheapest market. They seem to be of Carlyle's opinion, that "to be a noble Master among noble Workers is the first ambition; to be a rich Master only the second." With so many thousands of workmen unemployed, or working at starvation wages, it is clear that they could easily net larger profits by grinding wages down to the lowest point compatible with good workmanship. That they have not done so is a proof that, even in London, there are Captains of Industry who think of something else, something higher, than mere supply-and-demand, when fixing the rate of wages which a man ought to have. But will the Messrs. Nicoll be able to carry on their honourable warfare in the great battle of competition which is going on around them? "It is well known," said the editor of the *Morning Chronicle*, a few months ago, "that the London tailoring business has, for some years past, been progressively sinking deeper and deeper towards that dreary level of hopeless misery at which the toil of weary days and sleepless nights ceases to yield any other return than the barest pittance on which existence can be maintained." Is it possible for two or three honourable masters to arrest that downward progress? Not unless they are well backed by the press, from which alone can we look for such an improvement in public feeling as will give labour the position in the social scale that it ought to hold. The *Morning Chronicle* says:—

"Unless some change takes place—either in the temper of the public with regard to the pretentious establishments alluded to, or in the morale of the employers, or in the existing proportions of the supply of labour to the demand, or in some other fundamental condition of the question—a very few years will see the whole tailoring trade of the metropolis conducted on the showshop, middleman, and starvation principle."

Thanks to the *Morning Chronicle* and to other journals, that "change in the temper of the public" has already begun. As for the connection between the supply of labour and the demand, some time, we fear, must elapse before any great improvement will take place. Meantime it is cheering to see the Messrs. Nicoll, in the face of slop-palace competition, and in defiance of the hard maxims of political economy, acting towards their workpeople in a manner so liberal, and—we are sorry to add—so uncommon.

PARISH PROPRIETIES AND PAUPER PIETIES.

WHILE the provincial guardians of Sheffield and Cork are conducting truly wise and great experiments with admirable success, especially in the singularly improved temper and discipline of the paupers, some metropolitan guardians are indulging in the most fantastic tricks of parish authority.

In the royal parish of St. James the "governors" have driven an unhappy girl mad by cutting off her hair because she sang a song ascribed to Thomas Hood! It must be remembered that the shearing of the hair gives to the shorn the aspect of a convict; it is an infliction utterly unjustifiable in a temporary asylum; and the natural, the justifiable resistance of the girl was overcome by violence. The conduct caused a mutiny in the workhouse, which the police were summoned to quell. It appears that the St. James's governors have not yet learned the art of workhouse discipline; the authorities at Somerset-house have probably not given them much help in learning it; but if a St. James's governor could be sent to Sheffield or Cork he might learn better modes of making convicts orderly than twisting cloths round their necks or shaving their heads.

The same enlightened governors, it appears, have recently revived a rigid order, obliging the aged outdoor paupers to wear a workhouse costume. Our poor-law can never work well while it compounds the unfortunate, the infirm, and the disolute vagrant in one penal law; but administration such as this aggravates the mischief inherent in the statute. The manifest object is to disgrace and humiliate the poor; such is the object with the high legislators who constructed the act of 1834, and still more of the middle class officials who administer that statute in Westminster.

After these malignant sallies, the pleasantness in the Marylebone Workhouse comes as a variety agreeable rather than otherwise. From a report in the *Weekly Dispatch*, we learn, on the authority of Mr. Walters, that, "during the late master's time the workhouse was a regular gambling place, where horse betting was carried to its greatest lengths. The master actually died with a racing and betting-book in his hand." And he bequeathed a set of carrier pigeons that brought him early intelligence of vicissitudes on the turf. It is said to be bad political economy to make a workhouse self-supporting; but, probably, to let it be turf-supporting is quite consistent with doctrines of free trade and laissez-faire.

Pigeons were the fancy in the late régime; in the existing régime the fancy is a little variety in the preachers. It seems that one Sunday lately, the chaplain, Mr. Moody, being absent, and his substitute not appearing, a pauper was ordered to don the surplice, which he did; wholly unaware of pains and penalties named by such an act. In the parish of St. James they shave their paupers for singing songs; in St. Mary's, they dress the paupers in canonicals, to say prayers. Paupers are not usually treated as reverend persons; but what does it matter in a workhouse? It is not necessary that paupers should be better off than "the independent labourer": if he must have worse food, why not worse spiritual provision; or the workhouse might be made "attractive." Why should not the prayers, like the gruel, be of a workhouse savour? Parish aid to poverty is the opprobrium of the official economy; the workhouse is a communistic institution, of which your staunch economist is heartily ashamed; and he delights to make it as "repulsive" as possible. If the State should not make itself responsible for providing subsistence or labour, a fortiori it cannot undertake to provide spiritual sustenance. At least the regulation which keeps down the slices of bread and butter to an "unattractive" form, may dole out slices of salvation with an equal parsimony. The poor ought not to be taught to regard the workhouse gates as one of the portals to Heaven; quite the reverse. And if, by perverse chance, by some obstinate perseverance in destitution and divine service, the pauper should make his way by that unlikely channel, what need is there that he should ascend with more than a pauper provision for the journey—a robe of light cut according to the workhouse regulations? It is clear, therefore, that Pauper Langrage is fitter mediator for pauper souls than the Reverend Mr. Moody; for that preserves the due distinction between the independent soul and the parochial soul; otherwise the distinction might be lost in the sight of Heaven. Langrage says, "The congregation tittered as I was saying prayers;"

which shows how efficacious was the plan of putting the "porochial" stamp on the ceremony. The pauper is trotted to the grave in a deal box, and why should not his "soul dance upon a jig to Heaven"? You may doubt the benefit of divine service so performed, may think it better to go without altogether; but it is well known that Parliament indignantly rejects the idea of not providing for an established chaplain in each workhouse. From the facts we suppose that the object of that pious resolve is, not to serve the paupers—as, indeed, no assembly properly imbued with political economy principles would consent to make the workhouse a path to Heaven—but to serve the parson and the Establishment. Though, how any Church can really be served by foisting a reverend gentleman on a parish, while a pauper can do all that is necessary in the spiritual work of the house, we do not see. Perhaps the idea is, that the parish at large derives spiritual benefit from feeding a clergyman, as certain Hindû grandees think that they are benefitted by feeding Brahmans. So there is preferment even in the impropriation of parish rates; and, if the paupers are not to be forwarded on their posthumous journey, the clergyman, by having every facility and appliance to cultivate his own spiritual condition, will be the better expedited to represent the parish on high.

We do not say that these are arrangements that command our concurrence. We retain strong notions as to the equality of man in the sight of God; we hold that a pauper is "a man and a half-brother," and that, at sacred times, when we specially recognize the presence of the Creator, his creature is sanctified to our view, even with the holiness that at such times should possess the place and all that is in it. But such ideas, it would seem, are anarchical, subversive of order, and quite extra-parochial!

SIR JOHN FRANKLIN.

OPINIONS differ as to the effect of the intelligence respecting Sir John Franklin's expedition—some holding that the recovery of the lost ships is hopeless, on account of the time that they have spent in the icy regions; others holding that they may have been quiescent, and held out. In either case a tardy but growing indignation is felt at the manner in which the search has been directed.

There can no longer be any doubt that if Sir James Ross had not been hampered by inadequate means and erroneous instructions he would have penetrated further into Wellington Inlet, and instead of returning without success he would have found the traces now discovered, and so have saved two years to the search.

Some surprise is felt at the return of Captain Forsyth. It has been said that, in the absence of a proper countenance from the Admiralty, he was induced to offer his services gratuitously. The statement has been denied, but in terms ambiguously restricted.

Certain it is that the official people have displayed a shameful backwardness in performing their duty—a backwardness wholly unworthy of the country that produces men like Franklin and his companions, or the gallant sailors now out on the search—eager to be sent. The object in Whitehall seemed to be to try how little trouble or cost "would do"—for how little appearances might be saved, although the chance of saving the lost voyagers was not worth much!

THE REVOLT OF THE CABMEN.

SEVERAL provincial papers report a strike among cab-drivers in various large towns, but without defining their grievance. One important point, however, has oozed out during the discussion—it appears that in most places the drivers are very ill-paid. In Liverpool they only receive some 15s. or 16s. a-week, which is far too small a sum for men who have such hard duties to perform. "But then," we shall be told by J. R. Macculloch, "we must consider that the supply of cabmen is far greater than the demand."

SOCIAL REFORM.

EPISTOLÆ OBSCURORUM VIRORUM.

XII.—COMMUNISM—WHAT IS IT?

TO ERASMUS.

October 8, 1850.

NEVER was there a more striking fact in the history of the human mind, my dear friend, than the present widely-spread desire for a conviction in favour of the Associative idea. You see that desire showing itself in all directions of society; numbers, of every conceivable condition and opinion, tell me that they are "Socialists in feeling," but that they do not see their way; others, like yourself, are half Socialists, but have not yet surmounted some difficulties; and a vast number of genuine Communists have not yet mastered the rationale

of their own opinion with sufficient distinctness to embolden them in the full utterance of their mind. Here, then, is a conviction gaining possession of the public, in every possible quarter—the separated pools, if I may say so, gradually enlarging as the waters pour down, until they bid fair to unite—and yet that conviction is becoming "a great fact" without having been argued out as a question of public economy.

Do not suppose that I am doing injustice to the many excellent writers on the subject of Association, or think that I am so silly as to ignore their works. But I find this fault with them, one and all, that they do not apply their counsel to the existing state of things. They have no respect for the starting point—namely, that point at which we are arrived; but to a great extent damn their own exhortations by making compliance with them appear impossible, unless we wipe out the whole æconomical code of society and begin anew. That is so great a confession of impracticability, that it is almost a reductio ad absurdum. Most of them, too, propound systems, which are offered for acceptance, ready to hand; although, as they tell us, the state of society will be wholly altered. But how can we, living in this state of society, presume to legislate for one wholly altered? How could a legislator of Queen Elizabeth's time—and surely in those days men had their faculties about them—how could an Elizabethan legislator have constructed statutes for our day, of journals, steam, gaslights, railways, and electric telegraph? Yet our condition does not differ from that Augustan age as much as it would differ from a developed state of Communism. The most ratiocinative of Communists is Proudhon, but he is led into revolting theoretical exaggerations and paradoxes, and is unable to apply his own principles in any form that is practicable. In his despair of being able to construct a policy he boldly declares himself an anarchist—one who revolts from every policy. Louis Blanc exposes the evils of competition, and recommends Socialism with great eloquence; but he does nothing to dislodge the political economist by meeting him on his own ground. Owen is much more explicit and distinct, but he is also general, and does not get at the thing wanted for all human progress—a principle, which shall be available to us even as we are. For the beginning of all vast changes has had to be worked in the midst of the old unchanged condition. The Socialists appear to me to make no provision for that necessity.

You will, indeed, find the principles of Socialism and the evils of competition very beautifully elucidated in the writings of John Minter Morgan, especially in his *Revolt of the Bees and Hampden in the Nineteenth Century*. Morgan is a man of perfectly simple mind, with enlarged apprehensions, and a keen insight into the truth; through a very complicated subject he is guided by an exquisite taste; he is an earnest follower of Jesus, in the true spirit of his master. He wants the faculty of appreciating the class of facts on which political economists rely; hence he has no sufficient respect for writers of that half-developed science; and he lacks the disposition to grapple with the rough realities of politics. He, too, for these reasons appears to me to omit the first principle by which we are to effect the transition process. I do not deny him to be right in saying that an experiment might at once be made on his plan, by establishing such a "self-supporting village" as he recommends in his *Christian Commonwealth*; I am sure that its success would be very striking, and would immensely expedite the progress of opinion on the subject of Association; but he speaks too much as if those outside can derive no benefit from the truths of Association. This is the point on which I differ with one who will allow me to call him my master in the doctrine.

I insist that Communism is the proper subject of the omitted chapter in political economy; that it is not, as Communists have argued, opposed to political economy, but is, in truth, the crowning chapter of that science; and what we have to do is to define the principle on which that omitted portion must turn:—

"It is always my way," says one of my most valued correspondents, "when pressed for 'a system' in consultations on social reform, to decline discussing that part of the matter at all, till we were all clear as to the evil principle that we want to leave behind, and the good one we are reaching forward to. I took a lesson on this so long ago as 1836, when I saw how the southern statesmen in America were trying to ruin Dr. Channing by enticing him to propound a system which might supersede slavery. I always implored him to refuse to say a word on that part of the business so prematurely. If

he got the principle of human liberty fairly into men's minds the exercise of it would provide for itself. It is the very function of a principle to provide for its own action. This is what I always say when people ridicule the imaginary scene of women sitting in Parliament. I tell them I am not looking to any particular crimson bench, or planning any speech, but foreseeing that every enlightened adult will some day have a share in the making of laws, which all such adults have to obey. Whether it is to be done by means of the post-office or the electric telegraph, or meetings in earth, air, or water, I need not consider yet."

Most true: ascertain a principle, have it out, set it free in the broad light and air of day, and irresistibly it will work.

The principle of Communism appears to me to be the complement essential to the division of employments. While each man worked for himself and his dependents, he would be able to secure a sufficiency of food, clothing, and shelter. The theory is, that if several men combine their labour and divide the several employments among them, the economy of time and the acquisition of skill will increase the amount of produce; and no one will deny that the gross increase of produce must be beneficial for society. Such is the theory; but what do we find to be the fact? The fact is, that the gross amount of produce is not proportionately increased; that to many of the dividers of labour it is not increased at all; and that the return produce for labour is in no respect apportioned to exertion. Several theoretical grounds have been given for these imperfect results; but I fill the plain and direct ground in want of concert, aggravated by reliance on the fallacious principle of trading exchange. It is plain that if a given number of men combine, and divide their employment, they can make the labour much more productive, if there is some concert between them as to the distribution of the labour; but if there is not that concert, the charm is that some of them will be working in duplicate—producing "glut;" others working at things not wanted; others doing about the right thing, and a few hitting on something very valuable. And when they come to divide their produce by the principle of trading exchange, a fair share will go to those who have done the right thing, half a share to those who have worked in duplicate, nothing to those who have worked, however honestly, yet uselessly, and an accumulation of several shares to him who has hit upon the most precious something. Precisely a description of our unorganized labour.

But, it is said, competition stimulates energy, and augments the produce for society, however divided for individuals. Now, I ask you—for I must not pause to disentangle this position completely, and separate all its parts—I ask you, my dear Erasmus, who have both the reading and the intellect, to eliminate all the presumption mixed up with that theoretical position, which assumes that what is, must be; a position which might have kept society in the uncommercial condition of ancient Greece or military Rome. It is presumed that competition is the stimulant of industry; but John Mill has already added "custom," or, as I have phrased it some time since, "what is usual," in each man's way of life. There are many other incentives—instinctive love of exertion, love to do work well, and so forth, which I saw operating among the paupers on the Sheffield farm.

It is presumed that competition increases produce more than concert would. This is a very gross presumption, and I believe, a very erroneous one. In the first place, it is quite clear that the greatest amount of produce would be obtained by the best distribution of labour, which cannot possibly be attained without concert; and any degree of concert would proportionably tend to increase produce. Secondly, competition crawls labour from the least remunerative kinds of industry to the most remunerative; but those which by no means "pay" best, according to the trading exchange, are among those which are most certain and profitable for society: competition, therefore, disturbs the right distribution of labour. Thirdly, although it stimulates industry in the successful, it renders industry nearly hopeless in the unsuccessful—in those who are casually consigned to the non-paying branches of industry; one cause of pauperism. Fourthly, it induces large numbers to abate that element in "the cost of production," their own wages, until they literally go below the amount needful for their own subsistence; another cause of pauperism and of a most unhealthy state of very extensive trades, causing strife, crime, and penal expense. Fifthly, it occasions enormous stimulation of particular trades beyond the need,

and almost creates some trades; causing that disturbance of the trading exchange which gives secondary employments preference over primary employments,—non-essentials over essentials. Sixthly, it occasions a corresponding enormous waste of time—filling up the whole day of the labourer to earn a minimum of subsistence—gradually eating up the hours that should be devoted to recreation, rest, and even to public business; a process attested by the efforts to bring into use the topical remedy of "Short time." There can be no doubt that the whole needful produce, now created for the use of the country, might, with concert, be produced in a fraction of the time; and that in less time than is now consumed by unconcerted labour, more produce might be produced.

Let me call your attention to two great facts, and do you work out their meaning. With abundance of material—the Americans resort to all sorts of devices to keep up the price of cotton—with capital enough to multiply mills infinitely, with people wanting employment, millions of our fellow-subjects yet lack clothing. With millions of acres of land under-cultivated, as Lord Stanley says Lancashire is, thousands upon thousands are idle and wanting bread; because our system will not permit them to work their subsistence direct out of the land, but only allows them to take their returns by the channel of trading exchange. Some few squatters are occupying lands beyond Sheffield—very difficult land to subdue; and they are doing very well indeed: but it is very doubtful whether legitimate farming "pays"—so the land is half idle, the people half idle, and both starving. Such, as the *Times* has phrased it, are "the results of our boasted competitive system!" Such is the stimulus which political economy presumes competition to give to industry; such the final effect of our system of dividing employments without concert.

But, you will say, you cannot set men concerting in this immense "wilderness of monkeys," called "Society," with its hordes of multiplied, uneducated, surplus, unskilled labourers. No more can you set them competing. Indeed, that idea is ludicrous, if you imagine any Druid sage presiding over the first distribution of employments, and deliberately setting men to compete against each other. You see at once how unphilosophical, un-economical that would be. Men were not set to compete, and perhaps may not be set, all at once, to concert; although concert as essentially implies reciprocal understanding as competition forbids it. They are guided by circumstances, and we live under what Mr. Owen would call "inferior circumstances," much multiplied by laws based on a blind theoretical reliance on the all-sufficiency of competition as an incentive, and of the trading exchange as a regulator of industry. Let us thoroughly conceive the opposite principle, that of concert, and we shall find our laws modified by our enlarged knowledge, our customs, our circumstances.

The principle of the competitive system—that is, of the existing system—is, to keep the workers engaged in divided employments, ignorant of what the rest are doing, each only doing as much as he can; afterwards to distribute the produce, thus by haphazard created, not according to the wants of the persons engaged in that dissociation, but according to the exchangeable value—least to him that devotes his life to the most thankless employments, most to him that stumbles upon the least irksome employments, nothing to him that strays to employments not needed, except pauper dole. The consequences I have described, and you may note them for yourself in practical existence.

But, how to apply the opposite principle now to existing circumstances? That must form the subject of another letter—one more abstract letter with which I shall trouble you, and after that I shall submit to my readers a plan of public policy which shall be based on the principles expounded in this and the foregoing letters. In this one I have endeavoured to explain that the fundamental principle of all communistic theories and systems—call them by what name you will, is the principle of concert in the distribution of employments; involving a distribution of fruits according to the original claims of the labour as they exist before the distribution of employments, and not solely according to the principle of trading exchange.

All industry is based upon the land, the fruitful surface of the planet to which we are born. The system of unconcerted employments unsettles that natural basis, renders the returns of industry precarious, and places the position of man below that assigned to him by "the curse" of the Hebrew

tradition—in which he shall labour in the sweat of his brow and not obtain his bread. Yes, below "the curse" is the condition of multitudes, because we violate the natural principle of labour in society, the fundamental principle of communism—concert in the division of employments.

Do not, my dear brother workman at these great social problems, suffer your mind to conclude upon this letter until you have seen my next.

Ever yours, THORNTON HUNT.



Open Council.

[IN THIS DEPARTMENT, AS ALL OPINIONS, HOWEVER EXTREME, ARE ALLOWED AN EXPRESSION, THE EDITOR NECESSARILY HOLDS HIMSELF RESPONSIBLE FOR NONE.]

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

A PROPOSED PRIZE ESSAY.

WE have been requested by a correspondent to announce that on the last day of this year will be published an Essay in elucidation of the 18th verse from the 2nd Chapter of the First Epistle General of John: all competitive Essays can be sent to our office, addressed to the "Editor of the *Leader*," on or before the 1st of December, with the names of the writers in separate envelopes; and the Prize will be awarded to the author of the Essay which is selected by competent judges as possessing most merit.

We have received a communication from a correspondent, requesting us to set him down as a subscriber of £1 10s. towards the prize-fund; but we have unfortunately mislaid his letter. Will he be so kind as to renew the expression of his wishes?

THE CHURCH AND HER CHILDREN.—"A HAPPY FAMILY."

Cheltenham, October 7, 1850.

MY DEAR HUNT,—I remember, some years ago, an exhibition which amused the idlers in the public thoroughfares, consisting of a quantity of animals of the most discordant natures, and the most hostile instincts towards each other, whom the ingenuity of their keeper had trained into a peaceable occupation of the same cage. I think the exhibition was known by the name of the "happy family." It seems probable that the projectors of what are called "church unions," whose object it is to gather within the pale of the church the greatest possible number of her revolted and contentious children, have taken as their model this touching display of animal placability under the softening influences of an enlightened discipline. If (they might argue) almost all the beasts, clean and unclean, that came out of the ark have thus, by gentle training, been brought (despite their natural instincts) to live together in peace and harmony, surely, a fortiori, Christian gentlemen and clergymen may be united in one "household" of the common "faith." The past week has, however, afforded us some melancholy proofs of the failure of these fond imaginations. At Bristol the objects of the unionists were entirely defeated, and their meeting broken up amidst "confusion worse confounded;" its only result being some idle recriminations, and the actual secession of some of the most distinguished of the members.

The *Times* of Saturday last contains a letter from Dr. Hook to the secretaries of the "Yorkshire Church Union," which is valuable for its attempt to distinguish the fine shades of difference between the creeds of the Church of Englandman and the Romanist, between what Mr. Roebuck so happily distinguished as "Mother" and "Grandmother church." Dr. Hook is evidently a man of much honesty of purpose and simplicity of mind, and both these characteristics are exhibited in the letter before us. The first is exhibited in the frank confession that he is a churchman "because brought up at the feet of her

great and orthodox theologians," excluding from his studies, of course, all theologians not "orthodox," and "for thirty years" never suffering his mind to wander from these consecrated traditions. I conclude that a similar training, had the doctor been born in Turkey, would have made him a Mussulman. Dr. Hook's extreme simplicity of mind is displayed in the declaration that the true basis of the English Church is "the principles of the Reformation," as if these "principles" were not also the professed basis of every variety of Protestant dissent. Are there no "Little Bethels" and "Salems" in the populous town of Leeds, whose walls, as elsewhere, ring with the exulting cry of "the Bible, the whole Bible, and nothing but the Bible?" And is Doctor Hook ready to subscribe without reservation to their watchwords of dissent?

But Dr. Hook intends, I suppose, to define the "principles of the Reformation" in the following words, they "are both Catholic and Protestant—Catholic as opposed to the peculiarities of rationalism, and Protestant as opposed to the mediævalism of the Romanist." A profound simplicity of mind can alone have suggested these words as defining the "principles" of the English church. If the English church consists of its ordained ministers and lay communicants, there is no variety of religious opinion, from the highest "churchism" to the lowest rationalism, that is not to be found in that "united family;" and the Reformation itself produced (as every one knows) a literature sufficiently various and conflicting to justify these endless varieties of human opinion. When will men learn that the Reformation, instead of being the blossoming of the highest spiritual instincts in the soul of man, was but the seed cast upon the waters whose fruit shall be "after many days?" Liberty of thought was to some degree the result whether or not it was the professed object of the Reformation, and that liberty has so far leavened the minds of men that all authority in matters of faith is fast becoming impossible. Men may profess but they do not acknowledge it in the conduct of their spiritual life. The liberty of thought that has taken Lord Feilding to Rome may yet bring him back to the church or the conventicle.

Dr. Hook, like the recalcitrant Puseyites at Bristol, will have nothing to do with the "Yorkshire Union," and prefers an adherence to that mystical abstraction the true Church of England, to any modification or extension of her constitution. His brother high-churchmen, however, appear to demand no more than is strictly consistent with their common principles, viz.,

1. The extension of the Church.
2. The increase of the Episcopate.
3. The revival of a Church Legislature.
4. The removal of all civil impediments to the right exercise of spiritual functions.

Surely, Dr. Hook may consistently work with the Unionists for the attainment of these objects, if he is the same Dr. Hook who a few years ago led forth the young chivalry of tractarianism to the rescue of the Church. But, alas! how changed is the great champion of orthodoxy:—

"Quam mutatus ab illo; Hecore," &c.

In the letter before us, he actually warns these same chivalrous youths not to "go a-whoring after the abominations of Rome," much in the language of Kettledrummle or Mr. Plumtree; and, after some timid allusions to the "temper of the times," concludes with a terrible vaticination (of which the "progress of infidelity," the great "falling away," the "second coming," "Antichrist," &c., &c., form the staple), and which records the firm belief of the writer "that the last days are come!" I think you will agree with me that there is but little chance of union between the two sections of the high Church party, when we reflect on their present position. I believe there is no greater probability of unanimity amongst other sections of churchmen. At this moment the orthodox *Standard* is at open war with the more orthodox *Quarterly*, whilst the *Record*, the organ of the Evangelicals, flatly denounces them both, and coquets with the leaders of the "Evangelical Alliance." If you could spare me room, I could multiply proofs of the utter disorganization, the conflicts and antagonisms of parties within the Church; but, surely, I have said enough. These edifying squabbles, be it remembered, are principally confined to the clergy themselves, and the people really take but little interest in the matter. The Church of England is fast becoming one of the greatest anomalies in modern civilization—a national Church with which the nation has no concern. During the late famine in Ireland, we were horrified now and then by reading of living children found hanging on the breasts of dead mothers. The present condition of the Church and her children reflects a moral picture equally monstrous. That the Church of England, the ideal church of the more orthodox fathers of the reformation, subsequently of the Stewarts and of Laud, and more recently of the Bishop of Exeter and Dr. Pusey, is actually dead, as far as having lost all power of action, all individuality and corporate existence, is a patent and indisputable fact. And yet do so many of her children still continue to hang upon

the breast of their venerable mother, whose "udders all drawn dry" are unable any longer to give them nourishment. Here and there, indeed, a few of the "weaker brethren," the Bathursts, the Wilberforces, and the Feildings, are dropping off like insects from a blighted bough, but the great body of the established clergy still believe or affect to believe that their craft is not endangered.

I think, my dear Hunt, that you and I shall draw a different moral from the state of things I have been discussing. We shall find strong reasons for hope and for renewed exertion in the good cause. Old things are passing away, and all things will become new. Believe me, ever faithfully, yours,

FREDERICK J. FOXTON.

EMPLOYMENT OF THE PEOPLE.

5, Park-row, Knightsbridge, Oct. 9, 1850.

SIR,—The space in your Journal devoted to a consideration of the condition and wants of the people, shows clearly that your great object is to have a full discussion of the condition of England question. All information on the employment of the people in the various branches of industry must therefore be conducive to the main object you have in view.

Every careful observer must have reflected on the crowded masses of workpeople congregated together in the chief cities and towns of the empire, and no one who has travelled throughout the agricultural districts can have failed to notice the rapid decay of many rural villages and small country towns. Manufacturing towns and cities swelling to inordinate proportions, villages falling to decay, and cottages crumbling to dust is one of the many signs of "progress" which make thoughtful men pause and ask whither are we going? The following figures, quoted from the enumeration tables, throw some light on the subject. They represent the numbers of persons employed in agriculture and in all other pursuits at the various periods:—

	Agriculture.		Other pursuits.
1811	.. 35 per cent.	..	65 per cent.
1821	.. 33 "	..	67 "
1831	.. 28 "	..	72 "
1841	.. 22 "	..	78 "

In 1811, the population of Great Britain amounted to 12,596,803, of which 4,408,880 were dependant upon agriculture, and 8,187,923 upon other sources of income. In 1841, the population of Great Britain amounted to 18,844,434, of which 4,145,775 were dependant upon agriculture, and 14,698,659 on other sources of income; showing a decrease of the number employed in agriculture in 1841 as compared with 1811, of 263,105 persons. The estimated increase of population between the years 1811 and 1841, is not less than 49 per cent.; and had the land of Great Britain found employment for the people proportionate to the increase of population, the numbers employed in agricultural pursuits would have been 6,591,276, or 2,445,501 more than were so employed in 1841. It is but fair to suppose that the agricultural districts have contributed a fair proportion of the increase of population as a whole. The population born in the agricultural districts have, of necessity, found their way to our over-crowded towns and cities. When to such a migration of labourers from the agricultural to the manufacturing districts is added the annual and endless influx of Irish to our shores, it can, I think, be no matter of wonder that every now and again we hear of what is cunningly called a "surplus population," and an overcrowding of the labour market, strikes, riots, and such like outward and visible signs of growing discontent.

In close connection with this subject is the extension of manufactures and the rapid improvements in machinery. Hitherto new markets have been found for the increase of manufactures, and even foreigners have come to England to perfect their inventions, and find a profitable field for the exercise of their ingenuity. It is, however, irrational to suppose that in the present advanced state of the physical sciences, and foremost among which may be ranked the means of international communication, that England can for ever maintain her manufacturing superiority. It is not to be expected that a new India or China will be discovered every five or ten years. It is still less to be expected that, if fresh markets be discovered that England can monopolize the lion's share of the advantages arising therefrom. If the extension of old, and the discovery of new, markets do not keep pace with the increase of population, decrease of employment on the land, and the improvements of machinery, it requires not the gift of prophecy to foretell the results. The object of all improvements in machinery is to facilitate the means and lessen the cost of production. So perfect has machinery in some branches become that the employment of male adults is almost totally dispensed with, and women and children used instead. To examine a table, showing the numbers of persons employed in a factory, say a cotton mill, will at once explain this point clearly. From a document of the kind referred to, showing at one view the wages of operatives in some of the principal cotton factories in Lancashire, and specifying their different ages, I observe that there are 1169 males employed between the ages of 11

and 15. From 26 to 30 the numbers employed are 355. Females, from 11 to 15, 1123. From 26 to 30, 195. The numbers employed at the various ages are supposed to be fixed, because they are fitted for the work at which they are employed. What becomes of those who are "cast off" because they are no longer required, and must make way for their younger brothers and sisters, it is not difficult to discover. A careful examination of the bills of mortality, the gaols, and penal settlements will enlighten any one who is ignorant on that part of the subject. A person connected with the iron trades writes to me, "That so perfect has machinery been made of late years, that in some cases the improvements have rendered the further employment of the inventor unnecessary."

Supposing, Sir, that the figures I have used be not strictly correct, but, like all statistics, only indicative of the general condition of the people, are they not such as must induce all thoughtful men to reflect on the future? At this moment trade is what is called prosperous; but those who rest contented in the hopes that such prosperity will continue, because the corn-laws have been repealed, will at no distant day discover their error. The evils of modern civilization are of long and strong growth, and will not be easily overcome. No merely sectional movement can materially affect them. It will avail but little that working men's associations be established in a few towns, with a view to the lessening of the evils of unrestricted, unregulated, and stimulated competition, provided the latent sources from which these evils flow be not dried up, and, if possible, eradicated. If the wall raised on the beach to protect the shore be not stronger than the sea it is expected to repel, it will be undermined and washed away. It was, therefore, with pleasure that I read in your Journal of Saturday last, that you considered associated labour, freehold land, and tenant-right, societies, as parts of the same whole; and that these separate minor movements are training the public mind for a more comprehensive and eventual movement than may even now be generally conceived.

It is generally seen and admitted that the governing principle and power of the country are at this moment unstable and unsatisfactory. There is everywhere a restlessness manifest, indicative of important changes; and the mind of the nation seems not to have settled down in statu quo, though some of her rulers have declared themselves in favour of "finality." The predominating influence and power of aristocratic government, which, for so many ages, created and swayed our institutions, has passed away, and has been succeeded by the rule and authority of the commercial and middle classes, who now hope to sway the destinies of man by the meaneast possible incentives to human action that can possibly animate the human mind, namely, an unlightened self-interest and an unintelligent love of wealth. So narrow and purely mercantile a philosophy will assuredly work out its own destruction. It wants the true principle of cohesion, and will fail to wreck and ruin. Should the mind of the nation be matured for the change, the physical strength of the labourer and the material resources of the country remain undiminished, the rule of merely mercantile selfishness will be followed by the government of the intellect and heart of all for the good of all.

I am, your obedient servant,

SAMUEL M. KYDD.

OPEN SPEAKING.

Birmingham, October 5, 1850.

SIR,—In the *Leader*, No. 27, you have a paper on "Open Speaking." You say "Candour is not only beneficial but safe." You overlook one very important point. Suppose a man has a conscientious objection to take an oath—whether from religious scruples like those of the Quakers, or because he believes not in future punishments. Let such a man have the candour to let it be known that he cannot take an oath, and he is outlawed. Suppose he is a friend of your own, and you wish him to give very important evidence in a case of murder of your wife, or robbery, &c., &c., evidence that would convict, or procure restitution of property. He would have the mortification of being unable to assist you, merely because he (was candid) could not take an oath. Your ruin might be the consequence. What a grief to him, and suffering to you, and all because he has been candid. For he might have concealed his opinions, and have served you.

A man who cannot take an oath cannot qualify for member of Parliament, magistrate, &c., &c.

I believe oath-taking is at the bottom of the want of "outspeaking candour."

Get, therefore, oath-taking abolished, and declaration allowed instead. False declaration could be punished the same as perjury. I believe the declaration would beget more truthful speaking in ordinary intercourse, for many people seem to think lying is wrong only when it is sworn to, and lie therefore in business, &c., just as interest or convenience dictate. I am quite convinced that oath-taking is one great cause of lying.

Allow me to thank you for the very excellent paper you have established, every number of which I have bought and carefully perused from its commencement.

A READER.

ON THE FORMATION OF CHARACTER.

THE MIND IN CONNECTION WITH ORGANIZATION. LETTER II.

Rosehill, October 7, 1850.

SIR,—In taking the above title I do not mean to assume that the mind exists independently of organization; as to the question whether the mind results from organization or has an existence independent of it, every one may keep his own opinion without at all affecting the inferences I wish to draw. Electricity exists throughout all nature—the electrifying machine merely makes it evident; so mind may have a universal existence, organization only making it manifest in the condition in which it is known to us.

The difference on the freedom of the will is much more one of mere words than is usually supposed. The advocate of freedom generally means only that the will is not necessarily influenced by external circumstances, but acts freely and spontaneously, according to its own nature. The advocate of necessity grants all this, but also says that that nature is definite, and obeys laws as fixed and determinate as those of matter; that is, that the state of mind being the same, and the circumstances the same, the result will be the same in all cases. The higher the nature the less the freedom of the will. A swallow on the wing appears to have the most freedom of will, for it is impossible to calculate the course it may take in its windings; and God may be said to have the least, for, according to our conception, the laws of His nature make it impossible that He should do otherwise than that which is right and benevolent and just, or that His course can be other than that which in His prescience He has foreseen it will be. Mr. E. V. Neale says that the will "cannot be classed in the same category with powers whose action is strictly necessary; that is to say, as under the same circumstances always the same;" but it is evident that he here means external circumstances, not that the mind being in the same state and the circumstances the same, the action would not necessarily be the same. For he says that the action of the will depends upon its nature; that is, that it must act in one definite way, necessarily in accordance with its nature, so that, knowing its nature, we might predicate with certainty how it would act. This is all the admission we require, for to be free the will must be able to act contrary to its nature, and then God himself could not foresee what course it would take.

Again, Mr. Neale says "that the well-being of man is as capable of being assured by arrangements formed in conformity with the laws of his nature, as is the increase of his flocks and herds and the productiveness of his crops." I do not think Robert Owen could have meant much more than this. A man is said to be free when he can do as he pleases, and this is all that is meant by most of the advocates of freedom of will; but what he will please to do will always depend upon his nature or organization. The space in which he may act freely in this sense is almost infinite, would it were less, but it narrows itself as civilization advances—would that he could always be depended upon for doing what was right, and acting only reasonably. In the material world some fifty or sixty elements form all the variety around us; in the mental world some thirty or forty primitive impulses and faculties form all the equally varied results of mind—all the characters and actions of men and of the whole sentient creation. One of your correspondents has asked, what is a motive? A motive is an impulse to act, from whatever propensity, sentiment, or intellectual faculty derived. The will is the last result or aggregate of all these impulses or forces—in fact it is the strongest motive, and immediately precedes action. The impulses of which it is composed are numerous; and so varied is its field of action, so infinite are the combinations resulting from a comparatively few simple elements, so changeable and incalculable are our emotions, that we can hardly wonder at the tenacity with which men cleave to the notion that the will is free. The will has been defined as the last dictate of the understanding; it is rather the last dictate of all the faculties and feelings, the understanding frequently not entering into the matter at all. There are not, therefore, motives ruling the will—there is, in fact, no such thing as will, what we call will being merely the strongest motive. I have now done with the metaphysical part of the subject, and shall proceed to the practical and more important.

In my previous letter I said that the character was the result of the action and reaction of external circumstances and the internal force, by whatever name we may have been accustomed to designate that force, whether spirit, soul, mind, organization, or will. Hitherto the discussion has almost wholly turned upon external circumstances; the consideration of the nature of the being acted upon has been deemed of too little importance, although it must be of at least equal importance with external circum-

stances. It is time we gave up the vague and indefinite mode of thinking and speaking customary on this subject, viz., that a man is a free agent, that he can do as he pleases, take his choice, &c. A man must act in accordance with the laws of his being, in accordance with his nature; and the question, therefore, is,—What are those laws? What is that nature? We know nothing of the real nature or essence of mind or matter, and we cannot, therefore, say how far or in what way they may really differ from each other; we can only judge of results; but, whatever may be the nature of the internal force, which we shall call mind,—whether self-existent, indestructible, pre-existent, or resulting,—few, I think, will now dispute that it acts through organization, and that the brain is its organ. The attention which has been paid during the last fifty years to cerebral physiology has put this fact beyond a doubt; and I believe also that the other fundamental propositions of the phrenologists have been equally proved, viz.:—

"That the brain is not a single organ, but many, manifesting a plurality of faculties."

"That vigour of function is in proportion, *ceteris paribus*, to the health and size of the organ."

This *ceteris paribus* we have found to be of more importance than was originally ascribed to it, for as much almost depends on quality of brain and temperament as on size. For the proof of these propositions we must refer to the works of Gall, Spurzheim, Combe, and other phrenologists; assuming that they are proved, their consequences will be found to be most important. I shall give only one short quotation in confirmation, from a philosopher of an entirely different school, but whose name is deservedly of great weight. Baron Liebig, in his "Animal Chemistry," says, "Physiology has sufficiently decisive grounds for the opinion that every motion, every manifestation of force, is the result of a transformation of the structure or of its substance; that every conception, every mental affection, is followed by changes in the chemical nature of the secreted fluids; that every thought, every sensation, is accompanied by a change in the composition of the substance of the brain."

If, then, vigour of function is in proportion to the health of the organ, a man feels justly or kindly, not in proportion to his familiarity with certain truths, but accordingly as the parts of the brain connected with these feelings are large and healthy. If this be true, then those who think that this world is to be changed by an idea—that mankind, having imbibed an erroneous abstract notion, have only to be put right to change their state and action—are altogether mistaken. The deductions from this view of the question are most important, and, if you think them likely to interest your readers, I will continue the subject in future letters.

I am, Sir, faithfully yours,

CHARLES BRAY.

SOCIAL REFORM—REPEAL OF THE LAWS OF ENTAIL AND PRIMOGENITURE.

CHAMBERS'S JOURNAL versus MR. JOSEPH KAY.

London, September 23, 1850.

SIR,—As you have frequently enlightened your readers with disquisitions on Social Reform as intimately connected with a thorough alteration of our proprietary laws, I venture to crave insertion of a short notice of Mr. Kay's valuable work, and of some remarks on it that appeared in No. 348 of *Chambers's Edinburgh Journal*, in an article signed W. C., indicating the article to have proceeded from the pen of one of the editors of that widely-circulated miscellany.

Mr. Kay first lays before his readers the sources from which the foreign materials of his book have been chiefly derived:—

"During the last eight years (says he) I have travelled through Prussia, Saxony, the Austrian Empire, Bavaria, Württemberg, the Duchy of Baden, Hanover, Oldenburg, Lombardy, Switzerland, France, Belgium, and Holland, as well as through England, Wales, and parts of Scotland and Ireland. I undertook the greater part of these journeys in order to examine the comparative condition of the peasants and operatives in these several countries, the different modes of legislating for them, and the effects of these different modes of legislation upon their character, habits, and conditions."

"If (continues he) the object of government is to create an enormous wealthy class, and to raise to the highest point the civilization of about one-fifth of the nation, while it leaves nearly three-fifths of the nation sunk in the lowest depths of ignorance, hopelessness, and degradation, then the system hitherto pursued in Great Britain is perfect; for the classes of our aristocracy, our landed gentry, our merchants, manufacturers, and rich tradespeople are wealthier, more refined in their tastes, more active and enterprising, more intelligent, and, consequently, more prosperous, than the corresponding classes of any other country in the world."

"But, if we have enormous wealth, we ought to remember that we have enormous pauperism also; if we have middle classes richer and more intelligent than those of any other country in the world, we have poor classes, forming the majority of the people of this country, more ignorant, more pauperized, and more morally degraded than the poorer classes of most of the countries of Western Europe. And here it is that Englishmen might

well afford sometimes to forget their pride in their own country, and to learn a lesson from other lands."

"It is this side of the foreign picture that I propose in this work to describe; not that I forget wherein our country is first among the nations; but because I remember wherein other countries have outstripped us, and because I believe more good is done by exposing our negligence, and by examining the grounds of our prejudices, than by idly flattering ourselves that we have done all we can, and that the results are fully satisfactory."

"I do not hesitate, then, to affirm,—and the proof of this affirmation I shall immediately show,—that the moral, intellectual, and social condition of the peasants and operatives of those parts of Germany, Holland, Switzerland, and France, where the poor have been educated, where the land has been released from the feudal law, and where the peasants have been enabled to acquire property, is very much higher, happier, and more satisfactory than that of the peasants and operatives of England; and that, while these latter are struggling in the deepest ignorance, pauperism, and moral degradation, the former are steadily and progressively attaining a condition, both socially and politically considered, of a higher, happier, and more hopeful character."

"I think it will appear from the following pages, that the remarkable improvement which has been witnessed in the condition of a great part of the German and Swiss poor since 1800, has been the result of two causes. 1st. The admirable and long-continued education given to all the children; and, 2ndly. The division of land among the peasants."

The foregoing extracts from Mr. Kay's work show its scope and object,—or, the propositions which he undertakes to prove; and whoever will read his two volumes of upwards of 600 pages each, pregnant with facts, authorities, and reflections, will be satisfied that the author has completely made out his case. Want of space prevents me from doing more than referring in this general way to the contents of the work; which I hope will find a place in every circulating library and book-club in the country.* Let us now see what Mr. William Chambers's counter views amount to.

Mr. Chambers states:—

"Let all antiquated restrictions on the transfer and breaking up of large territorial possessions be by all means removed; but further than this, leave things to the course of natural events."

Taken by itself, this passage would lead to the belief, that the writer was an enemy to entails and primogeniture, was favourable to a system of cheap deeds and a registration of them—so that the less wealthy classes may become acquirers of the soil,—in a word, that Mr. Chambers was at one with Mr. Kay on these points: but no such thing was meant by the words quoted, as appears from other parts of the article which I shall notice:—

"Unfortunately," (says Mr. C.) "we cannot have the satisfaction of joining Mr. Kay in his projects of amelioration. He seems to be the studied advocate of a *crotchet*. His crotchet is, that our social evils spring from certain legal arrangements. Property in land is centering in a few hands; the law supports the principle through the agency of entails, primogeniture, and other arrangements."

Now, this crotchet, as it is termed, is not only supported by a vast mass of well-attested facts, but by the coinciding testimony of a host of eminent writers both foreign and native; such as Sismondi, Tracy, Say, Passey, Chevalier, Dupin, Quetelet, Stein, Hardenberg, Rümmer, Mill, Thornton, Laing, Howitt, &c.

It is the more surprising that Mr. W. Chambers should thus be opposed to a free trade in land as the means of enabling the working classes to participate in and acquire the most valuable part of a nation's wealth, seeing that he was found among the public advocates of a repeal of the corn-laws, and that the principle of a free trade in the produce of the soil is equally applicable to the soil itself. Indeed, the emancipation of the land from its feudal fetters is clearly of infinitely greater importance, not only socially but politically considered, than the free importation of corn or any other commodity.

Mr. C. is likewise known as an enemy of the game-laws, and professes to wish their repeal. But these laws are the direct and natural emancipations of the great concentration of landed property in Britain, and would soon disappear under a wider distribution of it. Game preserving and small properties are two incompatible things.

At a time when what is called the voluntary question was keenly debated in Scotland, Mr. W. Chambers was the publicly declared enemy of Church establishments, maintaining that all sects ought to support their own clergy without aid from the State. This most desirable reform can, however, only be attained by abolishing the privileges of property, entails, and primogeniture, and so diminishing the influence of the landed aristocracy, who at present require the seven or eight millions derived from the English and Irish establishment for providing for the disinherited branches of their families and their dependants. Until these privileges of property are annihilated a similar obstacle will exist to achieving

what is called Financial Reform, by the agency of that Association of which Mr. C. is, I believe, a member.

In di-paragement of the "small proprietors of continental Europe," Mr. C. states, on what he calls "good authority," that these petty landowners in France are buried in debt. But let him consult Mr. Thornton's work, *A Plea for Peasant Proprietors*, and he will see that the amount of these debts has been enormously overstated by him. He also overlooks the fact that the great proprietors in our own country are the most indebted body in Europe, as is shown by the sales now going on in Ireland under the Encumbered Estates Act; while those of them who are protected by entails are constantly defrauding their creditors to a prodigious extent.

At a loss for objections of a material nature to Mr. Kay's system, Mr. C. flies to political ones (not a little out of place in a journal like his), and observes:—

"The truth is, that the system of small proprietorship on the Continent has in two generations made it impossible to furnish the materials of an intelligent constitutional government. In France and Germany the choice lies only between anarchy and military despotism; and beyond this choice the system of universal peasant proprietary appears to have set an impassable barrier."

If Mr. Chambers had, however, read the earlier chapters of Mr. Kay's work, he would have seen this political objection which has been so often thrown forward by the Tory press, fully met and successfully refuted; and I only regret that the relative passages are too long to be quoted here.

The causes to which Mr. Chambers traces the present deplorable state of our working classes are, *improvidence*, and the want of a sound system of education; and he adds:—

"Only one shred of excuse can be offered in extenuation of the *improvidence* which the most careful are the readiest to deplore; it is the sin of ignorance, and as such is primarily imputable to a want of education, not meaning by that abused word the acts merely of reading and writing, but a thorough training in moral habits, and receiving intellectual strength; and we would add, if need be, by compulsion, should nothing else be available. If society is in any respect to blame, herein lies the head and front of its offending. Occupied too exclusively in material pursuits, it incautiously neglects the institution of such enginery of universal education as would prevent, in a great measure, the growth of that lamentable ignorance which weighs down the resources of the nation, and maintains the gloom of savagery amidst the brightest gleams of civilization."

In this passage the whole question in dispute virtually lies. That the complete system of education so much desiderated for the working classes does not exist in Britain, with its vast masses of landed property and its preponderating or rather all-powerful aristocracy, is a fact admitted and deplored by Mr. Chambers. That it is nevertheless to be found in operation in other countries where land is greatly subdivided, and is a necessary concomitant and effect of that subdivision, is shown at great length, and most convincingly, by Mr. Kay in the cases of Switzerland, Norway, Prussia, Saxony, Holland, France, Belgium, and the United States of America. Thus, then, is the problem in dispute solved and settled against Mr. Chambers upon his own grounds or showing.

That an editor of *Chambers's Journal*, so expressly devoted to the cause of the people, should have put forward the views referred to, is a phenomenon or anomaly of a somewhat startling nature, but one that may be accounted for by the peculiar state of the society in the town where he resides. Be it known, therefore, that Edinburgh is one of the most aristocratic towns in the kingdom, and that its whole society—be it Whig, Tory, or Radical—is saturated and poisoned with the spirit of aristocracy. The Whig *Edinburgh Review*, and the Tory magazine of *Blackwood*, have alike defended the laws of entail and primogeniture; and *Chambers's Journal*, by allying its forces to these veteran champions of feudal institutions, makes up the anti-progressive triumvirate. Of the Liberal newspapers published in Edinburgh I could name more than one editor who, in private conversation, will frankly admit the baneful nature of these laws, and his desire to see them repealed; but to proclaim these sentiments in print is beyond the courage of persons who fear injury to their pecuniary interests, and dread being excluded from the genteel circles of the place, the only exceptions being the organs of the Free Church party, several of whose clergy, such as Dr. Buchanan and Dr. Begg, have, much to their honour, boldly stood forward for the emancipation of the soil from the feudal fetters that yet attach to it. By this party a society was lately formed in Edinburgh for ameliorating the condition of the masses; and its leading object, as expressed in its programme, is to effect the abolition of entails and primogeniture. This society will see, with equal surprise as regret, that the infant association will not have as coadjutors, but as strenuous opponents, the editors of *Chambers's Journal*.

In concluding this rather long letter on a subject which I have long looked upon as of the very highest importance, and hitherto too much overlooked by reformers, I may observe that there is no public

* It has already received ample notice in our columns—*Vide*, Nos. 19, 21, and 23.—Ed.

question that our aristocracy, and its partisans open or secret, have a greater horror or dread to see mooted than the abrogation of entails and primogeniture—the twin institutions by means of which the privileged class in our country exists and maintains itself, to the detriment, socially and politically, of the community. This feverish dread was evinced during the discussions that attended the repeal of the Corn-laws, when, it will be recollected, the abolition of the privileges of property was, by the advocates of a free trade in corn, held as a sort of sword of Damocles suspended over the throats of our aristocratic rulers, as if to frighten them into a surrender of the Corn-laws. After the bill repealing the Corn-laws had passed the House of Commons and was about to be taken up by the House of Peers—after it had escaped the dangers of Scylla and was about to encounter those of Charybdis—Mr. Cobden, in order to obviate the dangers that awaited it in the new region, and to facilitate its passing, thought fit to declare at a public meeting in Lancashire that he had no intention to move for a repeal of the laws of Entail and Primogeniture—a prudential declaration in the circumstances of the case, although it must have cost that excellent reformer a pang to make it. Mr. Bright, for having since adverted in his speeches to the same ire-stirring topic, will be seen to have drawn down upon himself the bitter vituperation of the Tory and Whig aristocracy and their press. I could name a talented younger son of a noble family in England who, for having, in a clever novel that he has given to the world, expressed hostility to the laws referred to, has been discarded by his family, and is shunned as a renegade to his caste by kith and kin. Mr. Kay, by his masterly and unanswerable treatise, is now sharing in the odium reserved by the aristocratical party for their truthful opponents; and this party will doubtless think itself in luck in having found, as it has done, a new whipper-in in the person of Mr. William Chambers.

A SCOTCH DEMOCRAT.

PRIZE ESSAY.

Oct. 7, 1850.

SIR,—It is with great pleasure that I find by one of your constant readers a definite proposition for a prize essay on the subject of Antichrist. I for one shall be happy to contribute in my small way to so desirable an object; but before doing so should wish to be informed who are to be constituted the judges in a matter of such importance. It will, of course, be understood that the judges will not be competitors. As soon as preliminaries are satisfactorily settled, I beg that my name (which I enclose) may be set down on the subscription list for 30s.

Your obedient servant,

THEOPHILUS.

THE RATIONAL SYSTEM OF SOCIETY.

Oct. 7, 1850.

SIR,—In reply to Dr. Travis's remarks on my objections to the practicability of the "Rational System of Society," allow me to observe that Dr. Travis's experience in human nature appears to be very different from mine. In the first place, it seems to me one of the most difficult things in nature—often impossible—to induce persons to exchange old ideas for new ones; and, secondly, nothing is surely more common than to find those who sincerely adopt a principle or an idea unable to carry it into practice. In denying the probability of change of character, I speak from my own observation and experience. I admit "manners" or external character may be changed, but what I understand by innate character is, from its very nature, unchangeable. If Dr. Travis denies that persons are born with distinctive innate qualities, mental and moral, which constitute what is usually understood by "character," and which, in fact, make the individuality of the individual, and must, therefore, be permanent, he seems to me "to betray an unconsciousness of most notorious facts." I do not believe that the fact of the "rational system" never yet having been realized, is decidedly against its truth; but I contend that Mr. Owen, not having yet fully realized his system, has no right to say it is founded on facts and the laws of nature. At present the system can be but a "theory," and such, I believe, it will ever remain.

F. B. BARTON.

VOLUNTARIYISM.

Derby, September 23, 1850.

FRIEND,—The discovery is said to be made, that Voluntarism is unequal to the task of giving adequate instruction to the rising generation; and hence a great cry is made for government assistance to supplement or supplant it. A marvellous position, truly, to be taken by a party claiming to be the most enlightened friends of the people. An insane and cruel cry for brute force to accomplish an object which, from its very nature, can only be done by reason and love. Whatever may be the lacks of voluntarism, and however inadequate the means of education now in operation, government can add nothing but violence. It is that which makes the difference between any voluntary measure and any government measure.

This calling for government aid is essentially immoral; it sets at naught that golden law of justice, "as ye would that men should do unto you even so do ye unto them." Under colour of promoting intelligence and virtue among the masses, it endorses the monstrous pretensions of government to the right to control the conduct of the people; assumes the right of government to enslave, and then complains of the consequent degradation of the poor victims. The first step in the work of true education is to be just, to give the people liberty. The only sure foundation for education is morality; government is itself an immoral and impious institution. No change of its form or of its employment can cure it of its original inherent depravity. It can do nothing for education higher or better than obstructing it, and cheating the people out of it. Voluntarism inadequate to the work of education! Where in all the world's history shall we find any measure of human enlightenment and elevation that has not been the sole work of voluntarism? And where shall we find a government otherwise than hostile to everything good and true?

Yours respectfully,
GEORGE SUNTER, Jun.

LETTERS ON UNITARIANISM.

LETTER II.

October 8, 1850.

SIR,—The history and development of Unitarianism have been greatly influenced by the circumstances of its origin and the character of its founder.

As a system of Christian theology, it can claim of course as much antiquity as its orthodox opponents. The Athanasian and the Arian conflicts are not things of yesterday. But, as an English sect, it counts an existence of somewhat less than a century. Now, nearly all our sects have sprung up as original and independent facts. They were not attempts to galvanize into activity some effete faith or exhausted institution. They grew as natural forces out of the bosom of society, sometimes to respond to a need, sometimes to carry on a warfare, sometimes to do both. They had freshness, ardour, organic energy from the beginning. Far otherwise was it with the Unitarian sect. It was the product of the apathy which had been gradually creeping over the old Presbyterian congregations. These had sunk into the state in which the Church of England was when Wesley rose to shake it rudely out of its sloth and its sleep. Years had softened their orthodoxy down, and they turned Calvinism out of doors, not as a false teacher, but as a troublesome companion. What had its root in indifference could not branch forth into acts of heroic zeal. The worst of all preparations for great martyr deeds, for daring apostleship, for prophetic fervour, is that craven indolence which abandons the ancient ways because they are rough, and then calls itself liberality. From such base and beggarly elements there could neither flow the bold and positive assertion of new doctrines nor the persistent and stalwart antagonism to doctrines considered false. It is a favourite notion of the Unitarians that they are a persecuted sect. There never was a more preposterous delusion. It is precisely because they have not been persecuted that they have not prospered. During the hundred years that Unitarianism has existed, has there been anything in England deserving the name of religious persecution at all? It is true that persons who pay their tithes very quietly go through the farce of letting their chairs and tables be seized for church-rates, and if one of them, rather than surrender sevenpence halfpenny, chooses to go for three days and three-quarters to a comfortable room in the prison, he is waited on by scores of deputations, he becomes the most famous and fêted individual in the world next to Jenny Lind, and is a hero for life. Such are the awful and bloody persecutions to which the saints in these days are exposed. And what more tragic persecutions than those have Unitarians ever encountered? To be sure, bigots say that they are not Christians; and in this denial of the Christian name by those who have nothing of the Christian spirit consists the whole of the persecution to which they are subject—a persecution to which every good man is liable, just in proportion to his excellence. And, considering what the majority of those who call themselves Christians are, you and I ought rather to regard it as a compliment when some brimstone-breather comes and informs us that we are not Christians. Most manifestly we are not, if he is. When we look at the kind and amount of persecution which the Unitarians complain of, we are compelled to ask them whether they have never heard of what the early believers in the Gospel suffered, or the horrible atrocities perpetrated by the Inquisition—of the cruelties that harassed and crushed the brave Albigenes—of Scotland's heather stained by the blood of the Covenanters, and of their wild and despairing death-cry as it ran through Scotland's lonely glens—of the dragonnades in the Cévennes in the time of Louis the Fourteenth, and of the thousand wrongs and agonies man has inflicted on man for the awful crime of breathing with the lips the natural prayer which the earnest and pious heart inspired. Verily, this dilatory resignation which the Unitarians so valorously

show toward the imaginary persecutions which they undergo is exceedingly silly, and imposes on none but themselves. I must confess, however, that, when dexterously introduced, it now and then gives zest to a dull tea-meeting. It generally, on such occasions, comes in at the heels of "our Puritan forefathers," all whose noble achievements the Unitarians, by a curious process which I could never understand or explain, are fond of claiming as their own. Well were it for Unitarianism if, instead of dressing itself out in the childish fiction of a puritan ancestry, it had been itself of puritan birth. Reared amid storm and danger, it would have been strong and courageous—a fighter and a conqueror. Its misfortune was to be "born out of due time"—to arrive a century too late. If it had arisen at the same time as Quakerism, when there was real and great risk in professing a new and unpopular faith, it would have been nursed by stripes into organic and invincible vigour. That this is no mere theory may be proved by the example of another sect, the Swedenborgians, in whom there is much spiritual beauty, but an excessive languor, and an absence of the more energetic moral qualities. Something of this may be owing to the very essence of Swedenborgianism, but much more of it is owing to the fact that the Swedenborgians have never tasted all that is bitter, but all that is strengthening and ennobling in persecution, and have never been trampled and tortured out of their somnolency by the heel of the oppressor.

But Unitarianism came a century too late for another reason than that which I have been giving. It was an attempt at a compromise when men were least in the mood to accept compromises. It dawned on the world at a moment when the English Deists had just completed a work which will for ever be memorable in the annals of human thought, when French infidelity, the witty and wayward child of English Deism, was at the very height of its dominion, when that grand German philosophy, which has since annihilated so many traditions, sacred and profane, was girding on its armour for the battle, and when those strange moanings and murmurings were heard which heralded the revolutionary tempest in France. What a poor, limping, and impotent thing must Unitarianism have seemed in the midst of phenomena so much more comprehensive in their range, so much more daring, extreme, and inexorable in their consequences! What leisure or disposition could any one have to watch Dr. Priestley leaving his chemical experiments for a season, and blowing the dust from off the old Presbyterian rags to embroider on their battered blue words that had neither the tenth part of the import nor the tenth part of the boldness of those with which all who were not the merest and meekest slaves of worn-out theological systems were familiar? In what sense could even the dullest be brought to view this transformed Presbyterianism as a Reformation? Not in the sense that it was the fairest and fullest application of the Protestant principle; for a far fairer, a far fuller, application of that principle was contained in every contemporary work that assailed superstition, heedless of the blow which it might thereby strike at Scriptural authority. Not in the sense that it was the most triumphant use of logic on the subject of religion; for David Hume was alive, and was a mighty reasoner, notwithstanding the tedious and trashy books which Archbishops of our day have written to refute him. Not in the sense that it was the completest proclamation of tolerance; for how much more completely, energetically, persuasively had Voltaire, Rousseau, Lessing, and others proclaimed it? Speaking nothing new, therefore, and speaking what it had to say so feebly, by what miracle was Unitarianism to traverse society as a whirlwind of change and of conquest? It whispered and whimpered at an hour when the thunders were abroad or were piling up their black forerunners on the horizon. Every reformation, political, social, or religious, to be successful must be something which the community neither imagines nor expects. It must be a surprise. Its fortune is in the suddenness of its approach. Sacred books and priests boast of the miracles which have pioneered or accompanied some grand religious movement, some fecund outpouring of the Spirit of God on the heart of man. But every primordial revolution in human opinion or in human affairs has its miracles too. And in what does the miraculous in such cases consist? Less in the magnitude of what is done than in the rapidity of the deed, and in its unlikeness to what every wondering bosom longed and looked for. Deeper than men's expectations lie men's needs. To break through the crust of their expectations into the thick of their needs is the characteristic of the true Reformer. When Unitarianism started from the cobwebs of capacious and comatose Presbyterian pews it did not bring this gift of miracles with it. Above all things it wished to be moderate; it had the ambition, and, therefore, it had the luck of mediocrity. If it had transcended men's expectations it would very much have transcended its own. Of the needs that lay deeper than whatever was done or expected it knew nothing. There is a holy madness which is wiser than earth's wisdom, and which, when a Paul, a Luther, a Mahomet, or a George Fox

comes, subdues earth and its children. Unitarianism chose to be a failure by shunning that holy madness as if shunning a pestilence. ARTICLES.

THE "ONE IDEA."

[Mr. Robert Cooper sends a letter in reply to the Reverend C. Kingsley which has been anticipated by the reply of F. G., but from which we take a passage, regretting that we have not room for the citation of the eminent authorities who have identified themselves with the "One Idea."]

"Sir,—I take it as indubitable that, if man has a free will, he could will any conviction or any feeling he thought proper at ANY time. Whence, then, the awful amount of misery and suffering which Mr. Kingsley so deeply deplores, and is labouring so laudably to remove? Why not will to feel happy and comfortable at once, without Mr. K. sacrificing his time and his means in establishing 'Trade Associations,' 'Provision Stores,' and other associative institutions? The doctrine of 'Free will,' if true, is the cheapest and speediest way to happiness imaginable. Emphatically it is the 'royal road' to felicity. All the people have to do is to will pleasurable emotions at all times, and thus set the 'sweating system' and all other infernal circumstances at defiance. The doctrine that man is the creature of circumstances, which the reverend gentleman so vehemently asserts is the 'utter bane of Socialism,' would thus be exploded by evidence more conclusive than an 'ambiguous middle term' or an 'ignoratio elenchus.' The 'petitio principii' would be entirely unnecessary, as the *argumentum ad hominem* would settle the question."

THE FUNCTION OF CIRCUMSTANCE.

[We select the following passage from a letter by J. O. F. The great number of communications we have received in reply to the Reverend Charles Kingsley and F. G., compels us to take only extracts from letters which otherwise would demand to be given entire.]

"To say that circumstances are necessary to develop the mind of man, is to distinguish him from the brute, who requires them not, but is born with the necessary instinct to realize all the purposes of his mental being, without the power of ascent or degradation, but fairly set between definite limits, subordinate to, and capable of, being modified only by his utility to man. Within these only, for an obvious design, can the instinct of the brute be at all modified or varied. Not so man. His noble powers, latent at birth, require development by circumstances,—by education, training, and material appliances in accord with a true moral and mental development. So far is man the creature of education and circumstance, that, practically speaking, his moral and intellectual condition and character as a social being mainly depend on these. So far, then, is Mr. Owen's principle a practical reality. So far is society responsible to the individual for what it makes or unmakes in him—either by false education or non-education of his powers. So far as society neglects this responsibility, so far it negates the responsibility of the individual, and throws this latter responsibility on its own shoulders.—J. O. F."

RESPONSIBILITY OF ACTION.—SIR,—The discussion which has arisen in your "Open Council" on Mr. Owen's fundamental principle is of great importance; and if continued in the same tone and spirit cannot fail to promote truth. But I have not yet seen that any of your correspondents notice the inference which Mr. Owen draws from his principle, namely, that "as our convictions are independent of our wills, we are not, therefore, responsible for our actions." It is here where the practical stumbling-block is found in the system of Mr. Owen. Society can afford to allow great licence for opinions, but it cannot do the same for actions. Our opinions do not hurt or injure our neighbours, but our actions may. It was not for their opinions that the Mormons were driven away from Nauvoo, but for actions. And if I am not greatly mistaken, so it must be under any form of social arrangement.

MICHAEL BEAL.

Sheffield, Oct. 7, 1850.

The letter of Tim, of Barrhead, is a very creditable production, and only omitted for the reasons assigned above; F. R. G.'s letter requires to be taken as a whole, which its length precludes; C. F. Nicholls, A Hunter after Truth, Aberdeen, and an Operative, Huddersfield, furnish letters which do not admit of extract; the letter of S. F. M., Diss, Norfolk, we shall insert if space offer; H. R., Long Sutton, will oblige us by the results of his experiments.

THE JEWISH SCRIPTURES.—The Jewish scriptures are a miscellaneous collection of writings, some of them possibly the oldest now existing in the world. We would speak of them as Christ spoke of them, with veneration and respect. They are valuable for the glimpses they afford us of a distant past; for the historical and other truths to be gleaned from them; and all truth is the word of God; but we would receive them as Christ received them, in a discriminating spirit, as writings of mixed authority; and let us add another word or two on this part of our subject, for when we see Leviticus quoted in the British Houses of Legislature as if it were part and parcel of the laws of a Christian country, it is obviously high time that the public should be taught to regard the books of the Old Testament in their true light—the light in which they were regarded by the founder of our religion.—From the Westminster Review, No. CVI.

Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—Edinburgh Review.

In default of Home gossip you may not be disinclined to hear what is said of *The Leader* abroad. The many expressions of sympathy we have seen in the German papers, and, above all, that very practical kind of testimony shown in the translation of articles which appear in our columns, although they have gratified us, did not call for any special acknowledgement, because they came from journals fighting the same cause as ourselves, or nearly so; but a recent paper on *The Leader* in the *Deutsche Zeitung* calls for a remark, that journal being the well-known organ of VON GAGERN. "*The Leader* is not only a liberal paper, it has even a Socialistic character; but its Socialism is free from narrow partiality and onesidedness. It views Socialism as an idea of universal progress, aiming at the construction of a new basis for European society, such as may boldly defy the tempests menacing it on every side and from every direction, and at introducing a Policy not emanating from any one class, but from the People at large. It strives to render universal the idea that mankind forms one great fraternity, in the bosom of which reciprocal protection and assistance ought to replace the present rivalry and selfishness. We shall see whether such ideas (with which we on the Continent are already more familiar) will gain access to the minds of the English nation, thus securing a long life to *The Leader*."

The *Deutsche Zeitung* may be informed that these ideas already have a much wider acceptance than it supposes; and, if there were no other evidence than the unvarying progress of our own sale, it would be sufficient to warrant such an assertion. We have frequently been urged by those who wish us well to record the fact of our steady progress, but a reluctance to blow our own trumpets—a reluctance which not even malevolent reports could overcome—has made us prefer silence to the appearance of boasting. If the fact, however, will gratify our steady friends, there it is for them.

The vexatious meddling and absurd interpretation of the new press-law in France keep all the journals in a state of squabble, and to this English minds suggests strange reflections on the want of the true feeling of political liberty in France; with all their adventurous daring in the illimitable fields of political speculation, the French are half a century behind the English in political action; and this it is which gives us that enormous superiority Frenchmen are so ready to admit, while they signally fail to account for it. LAMARTINE, for example, has recently paid us a visit, and, returning to France, explains to his countrymen the secrets of our well-being. As usual, when a Frenchman writes upon England, his account is ludicrously wide of the truth, both in the details and in the ensemble. Our prosperity he discovers residing in what he calls *Conservative Socialism*. He is staggered at the grandeur of our existence, *écrasé* by the splendour and the magnitude of our wealth, London is "a city of Kings." He passed in company with one of his English friends, "*par la terrasse de Kensington*," through the "forests of the West-end" (*les forêts intérieures de l'ouest de la capitale*), and emerged from these forests into Oxford-street, where the splendours of the Arabian Nights overpowered him. All this wealth, luxury, grandeur, and happiness astounded him. He tries to account for it by the five or six great national acts which are our glory, viz., the Income-tax, whereby the burden is taken from the poor to be laid on the shoulders of the rich (oh!)—the Recruiting Laws—Reform—Emancipation of the Catholics—Emancipation of Slaves—and Prison Discipline. Oh, wonderful nation that can so astonish a philosopher! But even these great acts of self-sacrifice are nothing to the one principle of Charity which he finds so active here. This Charity, so boundless and so multiform—chronicled in the *List of London Charities*—perfectly amazes him: he calls it the *Conservative Socialism*—the *Socialisme d'en haut*. Now, we suppose there is no person who refuses to acknowledge the magnitude and generosity of our Charities—public and private—the good they effect, the misery they alleviate, the high motives which in the main support them; but what is it which makes them so imperative? What is it but the

enormous disproportion of the distribution of wealth? Are they signs of a healthy or of a diseased condition? Is this *Socialisme d'en haut* anything more than an attempt to make injustice less intolerable, and would not a *Socialisme d'en bas* be considerably more advantageous to the nation at large? JENKINSON subscribes, let us say, three hundred pounds a-year in Charity, and pays his quota of the eight millions a-year Poor-rates: JENKINSON is a benevolent man, deserving our praise, for he might subscribe less, or nothing at all. But if we place beside this Charity the thousands of miserable men starving in a country whose resources are impoverished by feudal laws, unable to get food while millions of acres lie in waste, if we place beside the poor-rates the fearful item of three millions five hundred thousand paupers dependent thereon, how does this "Conservative Socialism" look then? Inevitable evils, you say! But, how if they are not inevitable? How, if the beneficence of Nature and the conquests of Civilization could be justly distributed among the whole nation, rather than gathered up into a few families? Call it a dream, but see if the dream prefigure a reality!

Under the title *Etudes sur les Grands Hommes*, an amusing volume of curiosities of literature has just appeared by LOUIS NICOLARDOT, crowded with piquant details, and so arranged as to have greater unity than other works of the kind. Beginning with Precocity and Maturity, he next considers men during the moment of Composition, and their aptitudes under the three heads of Facility, Difficulty, and Fecundity. A piquant chapter is that upon the Wives of Great Men, and another on their Children; in short, from the nursery to the grave, the author accompanies the literary man, and furnishes much curious information.

Our readers are fully possessed with our views on the absolute necessity of a radical Reform in the Church: a Reform which the least observant must be aware is imperatively called for by the wants of the age. Gladly, therefore, do we welcome the appearance of such authoritative adhesion to our views as may be read in the REVEREND THOMAS WILSON's first Discourse on *Catholicity, Spiritual and Intellectual*, wherein an orthodox Clergyman is seen explicitly announcing that "passing events tend more and more to prove the actual doctrinal position of the Anglican Church untenable, assailed as it is, and is to be, on both sides at once, by forces rallying to one or other of the two hostile standards, hoisted as *Roman* or *Rational*. These two ensigns of the Past and the Future are daily drawing round them from the pale of the Establishment some of the best and boldest spirits of the Land, in search of that rest for the soul which reality and consistency can alone afford, but neither of which they can henceforth find in the theory or practice of *Compromise*." It is well for the Church when her Champions, standing forth from her own ranks, can dare to face the difficulties of her situation, and strive to seek in the intellectual conditions of the age for a new and firmer basis than that which now supports it. Even the *Morning Post* declares against the literal interpretation of antique formulas. In an article, last Wednesday, speaking of the necessity, for a convocation, it says:—

"The Church is bound to tell us what the doctrines of Christianity are, and, if any doubt should arise respecting them, she ought to be provided with the means of utterance, for the purpose of clearing that doubt. Many persons have thought that the truths of Christianity were sufficiently placed in a dogmatic form by the formularies of the Church, and that it would never be necessary for the Church's voice to be again heard on the subject. Those who had studied the history of the human mind must have been aware that this could not be so. The relations in which a particular dogma stand to the mind are constantly varying, and speculative error must, consequently, assume new shapes continually."

SINGLETON FONTENAY.

Singleton Fontenay, R.N. By James Hannay, Author of Sketches in Ultra-marine, &c. 3 vols. Colburn.

THIS is certainly a remarkable work. It has the exuberance of youth and the promise of a ripe maturity. The prodigality of wit, fancy, illustration, and sarcasm in these volumes must attract attention; but the author seems to have been more solicitous to dazzle than to captivate, more anxious to "bring in his good things" than to rely upon the *art de conter* for a lasting impression: the literary man predominates over the artist, the writer over the narrator. Instead of throwing his strength into the structure, he has expended his ingenuity in elaborate orna-

ments, which is like putting the façade of the Parthenon to a mediocre charity school, or throwing up some light and elegant flying buttress against a mud hovel. We read every page, the amusement is incessant, we laugh often, and admire many passages, but, having closed the book, no lasting impression remains; all that brilliant display of intellectual fireworks leaves behind it darkness. The secret of this defect is probably that Mr. Hannay sat down "to write a novel" without any very distinct idea of what he was to do, and, during the composition, he trusted mainly to the suggestions of the moment and his power of working up "sketches." The want of breadth and continuity in his story prevents our feeling much interest in it, and nothing but the liveliness of his style could carry us through three volumes of such sketchy scenes. Let Mr. Hannay compare his work with any of the novels that have made a deep impression, and he will see at once the difference between them and *Singleton Fontenoy* to lie in their having a breadth which his work is deficient in. If he be content with the flash of a Disraeli or a Mrs. Gore, we are silent; but, with more wit than either, he stands in need of several auxiliaries possessed by those writers, which will make it difficult to achieve their success.

In *Singleton Fontenoy* all is sketchy: there are glimpses of character, but no elaborate studies; and the scenes very often have the appearance of being mere hasty notes to be worked up afterwards, so abrupt, so incomplete, so hasty, as if the author were fearful of dwelling upon any subject lest he should grow dull! Dull he never is, that is certain; but we could have spared some of the sparkle for a little more solidity and elaboration.

Singleton is a young gentleman, possessing all a hero's beauty and all a hero's perfections. He is, moreover, an "Idealist"—a somewhat vague character, met with only in romance—with a passion for Carlyle, Emerson, and Tennyson—a restless desire for action, with no very distinct "mission." He goes to sea in search of "action," and the Syrian war is a theme which permits Mr. Hannay to bring his naval knowledge to bear, and permits his hero to go through the proper amount of peril and glory.

There is a second hero in the book, Welwyn, who is only another reflection of the same character, with more "idealism," more Carlylism, Emersonianism, Tennysonianism, &c. Frederick Lepel, the smart, knowing, pushing young man of the day, acts as a foil to these two idealists, and round them gyrate innumerable minor characters, some happily enough sketched, with a spice of caricature and abundance of merciless sarcasm.

The quantity of naval novels already published takes off its freshness from the subject; but, by choosing the time of the Syrian war, Mr. Hannay has contrived to render this hackneyed sea-life once more interesting. As a specimen of its "actions," take this from the

ATTACK ON TORTOSA.

"Morning came—a lovely eastern morning—and disclosed the Rover and Viper lying at anchor about six hundred yards from the town. The sun shone full upon the white wall that faced the sea. It was bounded at each end by a tower, and was dotted with rows of loop-holes, which looked like black specks. The sea broke with a quiet murmur on the black rocks and shingle of the beach. And to the left of the town, a little group of palm trees stood tranquilly near the scene of war and death.

"Launch's crew to muster! Pinnaces and barges to muster!" piped a boatswain's mate early in the forenoon. The crews drew up on each side of the quarter-deck and gangways with their arms. Lieutenant Primby was wonderfully attired, and Snigg, who walked about looking for the materials of fun amongst the preparations, remarked, that 'no calf ever went to the slaughter half so gaily.' Captain Pannikin marched about the deck 'smelling the battle afar off,' and crying 'Ha, ha!' and grunting 'Now, then, Jones, cutlass,—hem! Mr. Fontenoy, see to Jones,—ugh!'

"At last the boat shoved off. Bertie stood in the stern of the launch with his purple face glowing, and angry and savage as the prospect of fighting made him. Fontenoy went with him, and stood alongside him. The heavy boat with twenty long ponderous oars keeping time, and its carronade raised in the bow and standing above the bulwarks, like some savage beast on the watch, moved heavily along. 'Silence, fore and aft,' cried Bertie, looking round fiercely. The pinnace and barge kept line steadily, one on each side. The first cutter led the way in front. No sound was heard, except the measured monotonous jerk of the oars, in the row-locks. And so the little boat squadron advanced till they reached the Rover and Viper. They drew up, and laid on their oars, here; for now began the work of the frigate and the brig.

"How white in the sunlight gleamed the city's wall—the tints of grey that time had painted it with, brighten-

ing in the rays! In the centre, a spot was marked for the Rover and Viper to fire at, and break an opening in. The boats waited to see this done.

"Like lightning from the cloud broke the fire from the frigate's side. Like lightning from the cloud broke the fire from the brig. Down fell the shot on the wall in torrents. It dashed, it stormed, it poured. The grey wall withered, and broke like thin ice. It peeled away like the bark of a dead tree. The white smoke from the vessels sailed slowly away over the surface of the water, and the eyes of every one in the boats were fixed on the doomed spot in the wall. Light broke through it suddenly, and houses were seen! The path was opened!

"Off went the boats—Patagonian's first cutter taking the lead at a gallop. It was a brilliant race—a great Derby of the Sea! The cutter made the running, followed by the barge and pinnace of Patagonian—boats of Rover and Viper—heavy old launch of Patagonian thundering after them, with carronade frowning in the bow, and a match smoking beside it. 'Give way!' cried Bertie, grasping his cutlass. The men laboured like madmen, with hot sweat on their brows. Fontenoy grasped the ivory handle of his dagger. 'Throw away that d—d thing,' said Bertie, giving him a cutlass. He grasped it in his hot hand. His blood was maddened with excitement, and he longed to bound upon the beach.

"The pace is tremendous. Three hundred yards more to run—and then the goal. Death is the goal for many of these brave riders! Patagonian's first cutter keeps the lead with a frightful stride, and reaches the beach. The lieutenant in her waves his sword, and he and his men jump on shore. Fire gleams along the wall. The loop-holes are spitting it. Two of the cutter's crew drop and roll on the shingle, never to move more.

"The launch thunders forth. A terrible shock shakes her. She has struck upon a reef! The other boats strike too, and the rowers are flung from their thwarts. 'Give way—give way, we'll get her over,' cried Bertie, with a kind of desperate hope. 'D—n it, Jones, don't catch crabs!'

"Poor Jones had caught something worse. He dropped from his thwart, shot dead by a musket-ball. Another man gives a faint cry, and leaves his oar for ever. A darker flood must they embark on now! Fire keeps gleaming along the grey old wall. Two or three balls strike the boat, and bury themselves in the wood.

"It was a desperate moment. But steadily as the moon shines on a stormy sea, shines the courage of a British officer in the hour of desperate danger.

"Point the carronade," cried Bertie, 'every man that has a musket, bring it to bear on a loop-hole.' The orders were instantly obeyed. The carronade began firing. The ringing of ramrods and smart banging went on. Fontenoy jumped along the thwarts forward, seized one of the muskets, and picking out a loop-hole, fired steadily away at it. A seaman was killed close beside him, and splattered him with blood. He knelt down, and, filling his cap with water, held it to the poor fellow's mouth. The man breathed his last the instant after; and the tears came into Singleton's eyes with a sudden gush. But he dashed them away, and kept on firing.

"A rushing hiss was heard above the boats. The Rover and Viper were firing just over their heads, at the shore. A desperate effort was made to lighten the boats over the reef—all in vain.

"Presently, a new arrival was seen. Old Pannikin came in his gig, and hovered about the scene with a musket. His old sporting propensities developing themselves in this crisis, he picked off the enemy 'sitting,' and even 'on the wing,' with much neatness, with a musket. "Such was the state of affairs, when Singleton, jumping up to take a good aim, felt a blow on the arm. He started, and fell overboard. He felt the water gurgling in his mouth. He struck and plunged. His head smote against something. For a moment, a blue world of light and colour swam around him. He seemed to be dreaming—he tried to speak, like one struggling with nightmare. Light seemed rushing into his mouth. Then a cloud eclipsed his soul and he was conscious of no more."

The following is a ghastly glimpse into the horrors of war:—

"Who's there?" shouted the sentry on the fore-castle, at this instant. Bertie broke off, and jumped to his feet, and they both ran forward to the fore-castle.

"What's the matter, sentry?" asked Bertie. "A man swimming, sir," answered the sentry. 'Shall I fire?'

"Wait an instant;—where is he?" The sentry pointed to an object in the water, on the larboard bow; the moon shone upon it, and the water played and quivered with a phosphoric sparkle; it was a man, sure enough.

"Ah! deserting from the Jupiter, perhaps," said Bertie, for the Jupiter was lying not far from the Patagonian, but the man seemed to make no progress.

"By G—, he's drowning!" cried Bertie. And excited as he was, he climbed into the fore-chains, and plunged overboard. It was with a dull, leaden splash that he fell, and by some strange instinct, Singleton suddenly thought of the sound made in the water by the fall of the body of the man whom they had buried after they left Gibraltar.

"Primby came running forward at the noise. Singleton told him what had happened. A boat's crew was instantly summoned, and, meanwhile the quarter-master of the watch and Singleton ran along the boom and jumped into the cutter that was lying at it; they pulled away towards Bertie.

"Steadily played the moonlight on the water, and a track of light followed Bertie as he struck out towards the swimmer. They saw him reach the drowning man,—they rowed hard to the spot. Suddenly they heard a loud cry and a wild splashing. They reached the place

in time to pick up Bertie insensible; in another minute he would have gone down like a stone.

"But the swimmer? the drowning man? The ghastly moonlight played like a shroud round a creature of corruption. It was the corpse of a seaman who had been buried by one of the ships some time before, and who had broken from his funeral moorings, and started upwards to the air again. Poor Lazarus! there was no redemption for him now.

"It was past twelve o'clock when the boat reached the ship's side. The watch was relieved; Lord Clarion had come up for the middle watch, and was waiting at the gangway. Singleton told him what had happened. Bertie was insensible still, so one of the assistant-surgeons was called, and a cabin in the cockpit being vacant, Bertie was put to bed in it.

"And about the corpse?" asked Singleton. "Il n'y a que les morts qui ne reviennent pas," muttered Clarion. 'This refutes the saying of Barrère, don't it?'

A very pleasant story that to tell round a "sea-coal fire," to the chill accompaniment of a loud-ticking clock! Here is another terrible scene of

THE PLAGUE ON BOARD.

"In the morning, they saw the ghastly emblem of the dread disease—a yellow flag with a black ball in the centre—flying from the fort. Already two men were seized on board. Nausea, faintness, delirium—death—were the steps in regular succession. Some died raving violently, some in a muttering torpor. Of some, the death-bed was attended by beautiful visions. Some floated away to the Dark River to the sound of soft music.

"Like a wounded bird, that flies away, endeavouring to escape from the agony which it bears within itself, the Viper left Tripoli next day, and carried her agony into the loneliness of the sea. All the night before, they had heard from the shore the howl of the jackal. As she moved away in the forenoon, they saw two dark specks approaching. The specks increased in size—they were vultures, lured from their distant homes in Lebanon, by the unerring instinct which tells them where there is death. At noon, two sharks were seen sailing about four hundred yards off, with their fins just above water. They had seen no sharks before! Yet, there they were, drawn from some secret haunt by the promise of a feast.

"Commander Tinsley assembled the officers in his cabin to deliberate, and to give his general instructions in the crisis. Everybody was present. There was a solemnity about the Commander's manner that contrasted strangely with his usual language and appearance. But the elements of tragedy are simple enough. *Once bring in death, and your other dramatic persons soon suit themselves to the play. When fair Ophelia's body enters, the gravedigger's jesting is forgotten.* Tinsley consulted Fibb and Brunt. The surgeon was nervous, uncertain, and embarrassed. Brunt was cool and grand—confident and courageous—for Brunt had a theory, and very often a theory is as supporting as a religion. Who does not remember the case of a naval surgeon serving on the coast of Africa, who, convinced that the fever on board was not contagious, held a wine glass to the lips of a wretch in his last agony, received the black vomit in it—drank—and lived! This was never excelled by all the acts of all the martyrs. Honour to a man who believes in a Law of God, and with a firm faith goes on never doubting!

"The officers were dismissed to their duties. Part of the ship was turned into a kind of hospital. The clothes of every seaman who died were burnt, together with his hammock. Several things were done in the efficacy of which Brunt did not privately believe, but it was necessary to keep up as well as possible the courage of the crew. It was beautiful to see how—when the disease was at its worst—discipline maintained itself. There was philosophy to be learnt by studying that. Even men, whom the spectacle of death—coming apparently capriciously, and leaving no one safe—impelled to a brutal levity of language and conduct—who laughed at the destroyer—in whom a familiarity with death had bred a terrible contempt of it!—the worst of these never broke through a regulation of the ship. They respected law more than they feared the grave."

THE IMPENDING EVIL.

The Philosopher's Mite to the Great Exhibition of 1851.
Houston and Stoneman.

"Neighbour, your scentbottle!" Do not wonder if our cheek be pale, our eye a little rambling, our lip pallid and quivering, our general demeanour one unbecoming a philosopher who should despise fear, but the truth must out—we are terrified, our nerves are still trembling from the shock they have received, our imagination distended by the vastness of the evil it prefigures, viz., the over-animalization of London prophesied in this terrible pamphlet!

Objections to the Exhibition of 1851 have not been wanting: national objections, Protectionist objections, parish objections, commercial objections, frivolous objections, humorous objections, alarmist objections; but here comes a philosopher, austere from perusal of "the Chronicles," grave with sad fears, eloquent with the convulsions of alarm, who, mounted on a pedestal of Precedents, bids the nation pause while yet it may, while yet it totters on the brink of Paxton and the Prince, and not invite the Plague to feast upon our merrie Eng-

land. Pestilence, he says, is the inevitable concomitant of such heterogeneous gatherings:—

"Take up what history you like, choose any quarter of the globe, any *siecle*, any nation, any metropolis, any great city, and still the fact will encounter you. You have near you good and truly learned men, who will refer you to the historic proofs that the most widely spreading and most exterminating pestilences of Great Britain followed upon, and were traceable to, sudden and enormous influx of foreigners. But, if you will judge for yourself, read the reign of Edward III., and there you will trace the tragic consequences of such influx at the founding of the order of the Garter. What followed at Windsor? The Black Death, the early history of which is still the subject of intense curiosity among the learned, and has been, within the last few years, reprinted both in Germany and in England. That freak of Edward cost England more than a third of its population.

"Again, in 1483, Richmond brought with him, to deliver his country from a so-called tyrant, a motley army of aliens, and thus introduced the Sweating Sickness, developed in the invading army soon after their landing at Milford Haven. In some towns one-half of the population perished by it. If the work of the learned Caius, the founder of Caius College, be too professional for your perusal, you will find that my Lord Bacon, at a subsequent period, embodied an account of it in his great work.

"Will you go with us to the East? What have been the consequences of the great Oriental sacred gatherings in that quarter? Please to ask your East India Company how many thousands of deaths by malignant diseases were traceable to such national meetings? For Italy, in the mediæval ages, the records of the Medici will suffice. You will there learn how frequently pest recurred from accidental and forced collections of people, driven from one city to another by the calamities of war; so frequently, indeed, that the mere contingency of approaching risk prompted authority to shut the city gates, and with them the gates of mercy, on their fellow-creatures. * * * The piety of the good St. Louis availed not to save him and a great part of his army from a similar catastrophe. Surely, men are not so insensate as to expect an immunity from a law which is not allowed to be inoperative, even when too many are gathered together in His name, as Christian history also suffices to show, and as has been exemplified even in our own time in various parts of Europe? If you dislike to read medical authors, turn to Froissart. If you require modern documents for modern calamities, you can have them from your India-house, from your Board of Control, from your Army and Navy Medical Boards. That the sun shines at mid-day is not clearer to our minds than the embryo danger of your monster Exhibition, however noble that monster is intended to be. It is that same law which influenced the introduction of the pestilence of 1483, 1485, 1506, 1517, 1528, 1529—a law as clearly definable as that too multiplied by two make four. It is notable that the second recurrence here cited took place just two years after all England had offered up prayers and thanksgivings for the withdrawal of what has ever been considered a divine scourge, and just at the period when the short-sighted wisdom of the learned had led them to infer that the calamities of the past were the best guarantee against the danger of the future. The same law influenced the introduction of the plague in 1605; for both restorations brought with them a motley influx of foreigners. Whether moved by the consideration of the jealousy which might accrue from the presence of an army of foreigners, or struck by the repeated examples of pest occurring in his own time, arising out of a contingent *plus* population, that wise and sagacious Monarch, Henry IV., dismissed with largess all his alien supporters, and, thanking them warmly for the services they had rendered him, remitted them to their vessels at Plymouth, to sail from thence to Brittany,—not allowing them to await either the issue of his contest with Richard, or for his own coronation contingent upon the deposit of that Monarch.

"All well-informed men are aware that those heavy visitations of ancient times were traceable, like cholera, as coming from Asia; but it is equally notorious that, when international intercourse was limited, throughout four outbreaks Germany and the Netherlands were exempt, while at the fifth, in these last countries, pest developed itself at the great conference at Marpurg, between Luther and Zuinglius, on transubstantiation,—a curious omen for the present religious tendencies of England.

"Your chronicles will show you that even meetings of rudimental Parliaments and common assizes have frequently been the means of exciting sudden outbreaks, uniformly ascribed to excessive animalization of houses not capacious enough for their ordinary and contingent inhabitants. We will not here speak of the centralization of large armies. Military annals will tell you that it was only at the expense of millions of lives that heroes, taking the initiative, at length learned how to obviate the danger. The sudden influx of conquerors in the cities and forts of the conquered have in our own time been seen to be fatal to both. The ancient records of Windsor will show that crowded guests have proved as equally fatal to their host as the visit of Athenian interlopers on the return of the Heracleidae to the Peloponnese. When we consider that it took forty-seven years to develop the English plague in Germany, and then only through the contingency of a religious conference, while, on the other hand, a conference for glory spread the Black Death throughout this country we cannot shut our eyes on the light which history throws upon us. It matters not how large the habitation or how small the hovel, or how large the town or how small the village, if both are over-animalized the solitary hovel is less dangerous than the metropolis. A given number of cubic feet of air is essential to man's health, and provided the

external atmosphere, like that of all crowded cities, is surcharged with noxious vapours, the solitary hovel is safer than the crowded mansion. London saw a great influx of foreigners in 1814, and, although of a class under official regulations, and chiefly under the surveillance of superiors, the records or bills of mortality will show a great increase of disease, if we are not much deceived. Napoleon made a mere infant demonstration in 1803, a miniature of your grand scheme, and even that comparatively small influx of population increased the mortality of Paris.

"Let us consider the habits of all foreigners visiting any of the metropolitan cities of Europe. They mostly congregate in quarters where their fellow-countrymen had for centuries been wont to assemble. In London, lodgings are expensive. The purlieus of Leicester-square are a favourite quarter for them. Cupidity of lodging-house keepers induces them to receive an overplus. Upwards of threescore foreigners have been known to lodge, or rather to bundle, in one house in Castle-street, three in a bed. Such could never be the case with the more opulent; but in all great visitations the wealthy and industrious are followed by irregular adventurers of all sorts. What number of visitors may we be allowed to ask, does your committee expect? We have heard of 40,000. We have heard of 100,000. We have heard of a million. And we think the last a nearer approximation to the probable truth."

It is quite clear we must give up the Exhibition: the over animalization of London was never contemplated; and the destructive presence of "beastly foreigners" renders the scheme a terror.

To be serious, there is an evil pointed out by the author of this pamphlet, though he may exaggerate its magnitude and raise an alarmist cry which will, perhaps, prevent his view being fairly considered—and this evil the committee ought very seriously to ponder on. To provide accommodation for such vast numbers will be a task of excessive difficulty, but the bare fact of housing so many must not be considered sufficient, for, as this pamphlet shows, unless the numbers be distributed over a proportionate space the progress of disease will be frightful. Has this been thought of?

LAMARTINE'S EARLY LIFE.

Nouvelles Confidences. Par Alphonse de Lamartine. W. Jeff. WHEN last week we commented on the immense greed of money which seemed to actuate the excessive literary activity of Lamartine, we had no conception that the work we then announced would turn out such a shameful example of book-making and garrulous vanity as we find it. There was affectation enough, and, let us add, want of truth and taste enough, in the former volumes to prepare us for a work which would still further loosen the foundations of that respect we feel for Lamartine's genius, and for much of his public life, but, shocking as were many passages, disagreeable as the volumes were from the omnipresent untruthfulness in delineating the veriest trifles, there was at least some compensation in the story of Graziella (though he played so degrading a part in it), and in some of the glimpses of his early life. But the present volume is without such compensation. It is the delirium of self-complacency, and is fatuous without being amusing. When a man writes of his own life we are liberal in allowance of vanity; we suffer him to arrange the lights and shadows as he pleases, to lay on the colours as thick as conscience will permit him. Let him seat himself upon Olympus, we will not too closely scrutinize his claims. But he must be in earnest. He must believe himself actually seated there. He must have faith in his own grandeur, untroubled by misgivings. Now, Lamartine, by some strange maladroitness, contrives to rob all he says of anything like the air of truth. His vanity is insufferable because he affects superiority to it; his talk about himself is disagreeable, because you cannot for a moment believe him, or believe that he himself believes it. Splendour of diction and loftiness of sentiment only seem to add to the theatrical glitter. The atmosphere is impregnated with a poison—want of truthfulness—which you inhale at every step. His autobiography has all the vulgar tricks of a commonplace novel, without its interest. Every passage is dressed up for effect, and the effect is missed. The unvarnished of the book is marvellous. The *incredulous odi* prevents enjoyment. To give but a sample—a trifle, but indicative:—on returning home he finds next morning his mother seated at his bedside, and retails a long speech of ten pages, which he pretends she poured forth to him. Observe, he gives it in the very words she is said to have uttered! That finished she knelt, prayed, and retired with soft steps; whereupon he says: "I believed that an angel had been visiting me, and I remained a long while motionless

after her departure with her words in my heart and her kiss upon my brow." No, M. Lamartine, you did not believe anything of the kind; you knew perfectly well it was your mother, not an angel, and only your love of dressing up for effect made you write that sentence. "Oh! but you forget Lamartine is a poet," exclaims some reader, "and in saying he believed she was an angel, he only means she had an angelic effect: it is a mere figure of speech." Precisely; and by these figures of speech he desecrates the truth for the sake of vulgar rhetoric, and makes that disgusting which might otherwise have been touching; by these "figures" he contrives to make his whole narrative unvarnished. In the same offensive style he describes the beauty of his sisters as they issue from church—one of them he says was the pride of the town. The common people pointed her out to strangers with a feeling of personal pride. Passers by looked back to gaze on her; the shops, the walls, the very paving-stones were in love with her! (*les boutiques, les murs, et les pavés en étaient épris!*) This might pass as the caprice of a poet's fancy, but, in an autobiography said gravely of a sister, it is to our tastes provokingly unpleasant; so also is the comparison a little further on, where he says the other sister clung to her "as if her delicate form stood in need of support against the wind or against the breath of the multitude!" That may be imaginative. We are prosaic enough to think it simply foolish. It would be tedious to multiply examples; the opening sentence strikes the key note of the whole. *En vous adressant, mon cher Girardin, ce troisième volume de ces Notes intimes que le public a appelées CONFIDENCES.* Now, what an idle unvarnished to say the public gave the name of *Confidences* to his work, when he, Lamartine, christened it himself, or at any rate allowed some friend to christen it so, and the public never heard of it till it appeared so named! What must be the state of that man's mind who can print a foolish untruth like the above, merely, one must suppose, to turn a phrase?

Leaving all considerations of style, and addressing ourselves solely to the matter communicated, our readers will be surprised to hear that the whole volume is occupied with a long-spun account of his return home, descriptions of houses, and of unknown, uninteresting people, with a long rigmarole story of an Italian love affair between two of his friends, and about as much biography as would fill ten pages. Bookmaking of the most shameless garrulity; and, let us add, of the most uninteresting: that is the characteristic of this volume. From out its tedium we select two passages—not to have wasted the reader's time and our own with mere grumbling. The first is a glimpse of provincial life. Having described the leading people of Mâcon, he draws this picture of

THE CARD PLAYERS.

"This numerous and elegant society assembled every evening in the salon of one of these houses; the company grouped themselves round the card tables, with the exception of two or three late comers, who, having arrived after the games had commenced, were exchanging a few words in an undertone by the chimney-piece, and of the young girls who sat in silence behind their mothers, and whispered together as if they were in church, or in their convents. An austere and religious silence presided in all the salons during these everlasting games of whist or reversal. The game, moderate as were the stakes, bowed all those heads, threw all those men and women into an almost grotesque state of meditation, which was only interrupted by short phrases, looks, and gestures, by turns radiant or despairing. The points were five sous, sometimes less; but man is a being so essentially impassioned that he throws passion into frivolities when he cannot throw it into great things. Besides, the evening play in these salons was a habit of the ancien régime, adhered to out of respect for the traditions of another epoch. Play had all the seriousness of a duty belonging to good society, a duty to be accomplished under penalty of being considered an ill-bred man or useless woman; the morning's religious ceremonies in church were not imposed or followed with more solemnity. You were despised if you neglected it, esteemed and sought after if you excelled in it. I remember five or six men of the lowest grade of mediocrity, who were never mentioned but with extreme reverence, because, people said with more respect than they would have felt for a great artist, 'they played boston and reversi in a superior manner.' You could very well live and die on that reputation!"

Our next passage shall be a

GLIMPSE OF A POET'S LIFE.

"Watching the sun rise over the tops of the oaks of the park; opening my window that the swallows might flutter freely beneath the ceiling; reading in my bed old books to the hum of life which ascended from the court and farmyard; listening to the bell of the goat which led out the flock of sheep after the dew had disappeared; breakfasting with my uncle off the cream of his cows,

and the golden honey of his hives; wandering with him from the drawing-room to the library, from the stables to the garden, coming in during the sultry part of the day; going out again alone with a gun or a book under my arm when the sun sank a little; or mounting my wild horse, whose thick, silky mane hung dishevelled over his shoulders and hid his eyes; galloping away through fields of blossoming sainfoin into the ravines concealed within the woods where I was forced to lie flat over the neck of my horse that we might glide beneath the branches; wandering thus without an object, sometimes discovering a glade, sometimes a spring, sometimes a family of fawns startled by the noise; losing myself voluntarily for hours that I might find myself leagues distant from the chateau; walking leisurely back in the cool of the evening; then dinner, talk, and reading, listening to the adventures of an abbé's life in Versailles and Paris under the old régime; growing drowsy at these narratives, and when sleep overcame me, walking up the great staircase and traversing the large rooms which led to my bed-room; falling asleep over the pages of a philosopher or poet, to recommence on the morrow the same days and the same nights; that was my life whenever I passed a few days in this solitude, a monastery of liberty, of sweet indolence, negligence, reading, reverie, and friendship."

BOOKS ON OUR TABLE.

A Terminational Dictionary of Latin Substantives, in which the words are arranged according to their endings. By Benjamin Dawson, B.A., and William Rushton, M.A. Late University Scholar in the University of London. Longman and Co.

This is the first instalment of an undertaking to supply an acknowledged and extensive deficiency in our auxiliary classical literature. Works have been written, grammars constructed, and lectures delivered, with the intention of imparting an etymological knowledge of the Latin language; but a Lexicon on similar principles and with a similar aim, has, up to the present time, been a desideratum which the student would have gladly seen supplied. Of this want the authors of the work before us appear to have been long and painfully conscious; and, inspired by the teaching of Mr. Long, the late occupant of the Latin chair in University College, London, they have drawn up, on the plan of Forcellini's Lexicon, and indeed, if we may trust their own modest avowal, compiled from that work the present dictionary of nouns: the peculiar advantages of which will be found in its assisting the student in his discovery of the actual terminations of nouns; their meaning; the parts of speech, and their forms to which they are attached; their force and frequency among older or later authors; their origin, and their roots; and the philosophical construction of language, with a view to its complete and scientific investigation.

It is enough to say that Messrs. Dawson and Rushton have ably and adequately performed their task, and that the student of the Latin tongue will not only be grateful to them for the assistance to his researches which they have given him; but will be anxious to see them resume their labours, and complete the great work of which the present is such an auspicious beginning.

English Grammar. Simplified by Wm. Manneville.

The great merit of this little work consists in its abundant examples of grammatical errors frequent in conversation and writing; and hence it may serve to correct even those writers who fancy themselves in no need of instruction.

The Free Inquirer in Science, Politics, and Theology. No. 1. J. Watson.

This is the first number of a provincial journal, advocating the utmost freedom of thought, written with unusual excellence, and relying upon its quality rather than quantity. The article on the Theory of Development versus Special Creations, by W. Chilton, is of a higher order than one could expect to find in such small publications. If the *Free Inquirer* keeps up to its opening number it must succeed.

The Leeds Investigator; Political, Theological, and Scientific. Nos. 1, 2, 3. Holdsworth, Leeds.

This is a new periodical devoted to general criticism on the subjects named above. Mrs. Martin, having disturbed the serenity of certain functionaries in that good town, gave rise to unwelcome interference on the part of the authorities and clergy. This seems to form a leading topic of these numbers.

Jeremy Taylor's Holy Living and Dying, together with Prayers containing the Whole Duty of a Christian. (Bohn's Standard Library.) H. G. Bohn.

Half-Hours with the Best Authors. Parts 6 and 7. G. Knight.

Pictorial Half-Hours. Part 5. Ditto.

Novello's Edition of Mendelssohn's Hymn of Praise. Parts 3 and 4.

The Musical Times. September and October.

Novello's Part Song Book. Parts 6 and 7.

Novello's Glee Hires. Parts 2, 3, 4, and 5.

Novello's Edition of Handel's Joshua. Parts 1 and 2.

The Hahnemannian Fly Sheet. September.

PRIESTS AND THE PEOPLE.—"Clergymen of England!—look at the history of your Establishment for the last fifty years, and say, what wonder is it if the artisan mistrust you? Every spiritual reform, since the time of John Wesley, has had to establish itself in the teeth of insult, calumny, and persecution. Every ecclesiastical reform comes not from within, but from without your body. Mr. Horsman, struggling against every kind of temporizing and trickery, has to do the work which bishops, by virtue of their seat in the House of Lords, ought to have been doing years ago.

Everywhere we see the clergy, with a few persecuted exceptions (like Dr. Arnold), proclaiming themselves the advocates of Toryism, the dogged opponents of our political liberty, living either by the accursed system of pew-rents, or else by one which depends on the high price of corn; chosen exclusively from the classes who crush us down; prohibiting all free discussion on religious points; commanding us to swallow down, with faith as passive and implicit as that of a Papist, the very creeds from which their own bad example, and their scandalous neglect, have, in the last three generations, alienated us; never mixing with the thoughtful working men, except in the prison, the hospital, or in extreme old age; betraying, in every tract, in every sermon, an ignorance of the doubts, the feelings, the very language of the masses, which would be ludicrous, were it not accursed before God and man. And then will you show us a few tardy improvements here and there, and ask us, indignantly, why we distrust you? Oh! gentlemen, if you cannot see for yourselves the causes of our distrust, it is past our power to show you. We must leave it to God."—*Alton Locke.*

The Arts.

CHARLES KEAN'S HAMLET.

Of all Shakespeare's male characters Hamlet is the most fascinating, the most perplexing, the most various, and the most thoroughly identified in the national mind with its creator's genius. No wonder, therefore, if it has at all times been the ambition of actors to represent it; no wonder if actors, one and all, have failed to personate it in a thoroughly satisfactory manner. We have seen many Hamlets, both in England and in Germany: one played this scene well, another uttered that soliloquy to perfection, but they all, without exception, impressed us with a sense of incompleteness, and, to some extent, of misconception.

This by way of preface to a consideration of Charles Kean's Hamlet—by far the best now on the English stage. Twice within the week we have watched it carefully, and all that follows will be understood as the expression of a deliberately formed opinion. Charles Kean has, by arduous labour and constant practice in a very few parts, secured for himself all that stage practice can give a man, and it may well be supposed that he has not studied and played Hamlet many hundred nights without having by this time settled, in his own mind, the meaning of every passage, and the effect which he is capable of giving to it. Some years ago we thought his Hamlet a very poor performance. It has become great in comparison, but it still falls short of that standard which is set up in our minds, it does not "body forth" the poet's creation, it does not throw light upon the dark because profound passages of the text, it does not leave us satisfied. At the opening of the play Hamlet is grave with the gloom of a father's sudden death, and the gloom is deepened and embittered by the indelicate marriage of his mother with his uncle. The world has become weary, flat, stale, and unprofitable to him. Woman has, in the person of his mother, been smitten from the pedestal whereon his love had placed her, to fall down and worship, and her name has become the synonym of Frailty. Were it not that God had "set his canon 'gainst self-slaughter," this gloom and bitterness would seek an issue in death; but he resolves to suffer all in silence. In the representation of this settled sorrow Charles Kean is unsurpassed. The tones of his voice in which he answers, "Ay, madam, it is common," and "I prithee do not mock me, fellow-student; I think it was to see my mother's wedding," together with the look of painful disbelief of Horatio—as if his soul, throwing off its load for awhile to interest itself in friendship, was suddenly checked, and flung back again upon the woe it tried to escape—were most effective touches. But this state of Hamlet's mind is only preparatory. It bears the same relation to the subsequent acts as the solemn, ghostly opening scenes, with their awful revelations, bear to the scenes of madness and crime which follow. The play opens on the platform of the castle at Elsinore. It is the depth of midnight; the sentinel pacing to and fro is nipped with cold, and shivering with vague terrors: not a mouse stirring! The silence is broken only by the regular footstep on the platform, and the hoarse sullen murmurs of the Baltic raving below. On this scene appears the Ghost. He reveals the crime which sent him from the world, and then the storm and terror of the play begins; then come the madness of Hamlet, the conviction of the King, the murder of Polonius, the ravings of Ophelia, the gravediggers casting skulls upon the stage and desecrating the graveyard with their jesting, Ophelia's funeral interrupted and disgraced by a hideous quarrel, and, finally, the general massacre of the last scene! The same ascension from settled gloom to wild and whirling horror and madness may be seen in Hamlet. After the visitation of the Ghost, Hamlet is a *changed man*. His sorrowing nature has been ploughed to its depths by a horror so great that his distended brain refuses every alternate moment to credit it: the shock has

unsettled his reason. If he is not mad, he is at any rate in such a state of irrepressible excitement that to feign madness seems the only possible relief to him. This is the point where our differences from Charles Kean's version take their rise. He may not agree with us that Hamlet was really mad; though, unless Shakespeare is to be set down as a bungler, we think that we could bring a mass of evidence wholly irresistible to prove that Hamlet was in a state of cerebral excitement not distinguishable from insanity; but we waive the point, and admit that he was perfectly sane, and still the fact remains that, after the revelations of the Ghost, Hamlet must be in a totally different condition of mind from what he was before. That difference Charles Kean does not represent. The same gloom overshadows him when alone; the same expression of face accompanies him. Instead of the agonized soul of a son in presence of an adulterous mother and a murderous uncle, he exhibits the concentrated sorrow of the first act, diversified only by the outbreaks of assumed madness. He does not depict the hurrying agitation of thoughts that dare not settle on the one horror which, nevertheless, they cannot escape. The excitement, even as simple excitement, is not represented; and thus neither the meaning of the assumed madness, nor the effects of the Ghost's revelations are apparent in his acting. Indeed, Charles Kean seems to have no mastery over emotion. He can pourtray a fixed condition of mind, but not its fluctuations. He can be passionate, sorrowful, but he cannot let the emotions play in his face and tones. There are flashes, but no fusion. All the early portions of Hamlet he plays with a subdued melancholy which is perfectly in place and very effective; but one detail will explain our objections, and it shall be taken from the very scene where the change is most imperative. The Ghost having narrated his terrible story vanishes, leaving Hamlet in a state of bewildering horror. To show how completely unsettled Hamlet's reason is by the apparition, we need not refer to his incoherent ramblings which draw forth Horatio's remark, we will refer to his language in addressing the Ghost as "old trepanny!" "old mole!" and the "fellow in the cellarage,"—imagine Hamlet sane, and speaking thus! The language indicates a bewilderment and distraction which the actor should make apparent in his manner; but so far from this, Charles Kean kneels to the Ghost as he departs; remains sobbing with his hands covering his face for a few seconds, as if grief, not horror, were the feeling of the time, and makes a literal application of the words—

"Hold, hold my heart;
And you my sinews grow not instant old
But bear me stiffly up!"

rising at the last line. All which we hold to be a misconception of the situation. Throughout the rest of his performance we miss the one essential element of a changed condition (madness or not, it matters little) consequent upon the revelations of the ghost. It is *vehement* enough—sometimes too vehement—but not *wild* enough—an important distinction. Nor is this wildness the only omission. Hamlet's subsequent career should be impregnated with the horror, the feverish desire for revenge, and the alternations of doubt as to whether, after all, he is not the plaything of his own imagination, whether the ghost story is true or not: thus his tone of thought should not only be agitated, it should be intensified. Charles Kean is not mad enough, nor sceptical enough, nor intense enough. There is one "point" which he makes, and is applauded for, which we cannot understand. In the famous outburst, "O what a rogue and peasant slave am I," he delivers the words—

Bloody, bawdy villain!
Remorseless, treacherous, lecherous, kindless villain,"

with great vehemence until he comes to the word "kindless," and then, pausing, sobs it forth into his handkerchief, as if his uncle's unkindness had then, for the first moment, occurred to him. But, surely, Hamlet is in no mood for tears: his sorrow lies too deep for that; and, moreover, the word "kindless" here, we take it, means not "unkind," but "inhuman." *Kind* is frequently used by the old writers in the sense of *nature*, thus in *Ferrex and Porrex*:—

"In kinde a father, not in kindnesse."

Our space forbids entering upon the other details we had noted both for approval and dissent; but we will say, generally, that we not only miss in the performance the psychological modifications above noted, but also the princely courtesy and grave gaiety, like a smile on a sad face, of Shakespeare's Hamlet when he unbends. The scene with Ophelia is the best, after the opening scenes, and plainly indicates the heart that is breaking underneath the harshness; there is also more *wildness* in this interview than elsewhere. On the whole, Charles Kean's Hamlet, though not the Hamlet of Shakespeare, as we understand him, is a far more satisfactory performance than Macready's: it lies very open to criticism as a conception, no less than in its details of execution; but it is an elaborate and in many places effective representation of a part in which no man thoroughly succeeds, and few men altogether fail.

Portfolia.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—
GORTON.

VIVIAN ON THE WYE.

Fytte the First.

SEVERAL of my "kyind friends" have expressed a flattering curiosity respecting my long silence. Let me confess the truth—I have not had the heart to write—my pens have been allowed to rust, the cream-laid paper has spread its fair temptations before me in vain, till dust and smoke soiled its virgin purity, and all the "bright imaginings" I might have confided to it have faded. Literature! who thinks of Literature when his hopes are lacerated? Who can write when his eyes are brimming with tears? I made JULIA an offer of my hand and copyrights, and she, with a remorseless vanity only intelligible on the supposition of lunacy—"declined!"

One day when Gloom o'ershadowed me like a Cypress, and robbed my cutlets of their relish, a knock at the door announced a visitor: it was Peter McPousto, an intense philosopher of my acquaintance, author of the *Phenomenology of Cognition*, the *Genesis of the Prothetic Ineffable*, and other works of a light and entertaining character in metaphysics. He came to propose a Walk up the Wye. There was health, enjoyment, oblivion, appetite, in the very phrase. Fresh breezes fanned my cheeks as he spoke. I saw as in a flash the panorama of beauty awaiting us while he estimated the expense and made researches in Bradshaw. Everything was settled in the briefest manner, and on Monday morning, the 16th of September, we placed ourselves in a second class carriage on the Great Western, and screamed to Bristol. It was then half-past two, and as the coach did not start for Chepstow till half-past four, we found ourselves with two hours to kill. McPousto, whose appetite is large and expensive, thought that an analytical investigation into the phenomenology of nutrition might be pursued by means of dinner, for which two hours were barely enough. Being of a mild and yielding disposition, I allowed him to have his way, and, dinner ordered, strolled with him to see the sight of Bristol—Redcliffe Church. A dissertation on the beauty of this old gothic relic, with some considerations on the symbolism of architecture might very well be introduced here, together with a slight historical survey of the history of Bristol—its diamond mines and glove factories—and a poetic rhapsody on Chatterton, "the marvellous boy;" but perhaps you would receive it with mediocre gratitude, and so I pass over to the *White Lion*, where the sight and odour of a juicy steak make McPousto's nostrils collapse with luxurious anticipation. For an intellectual man Peter is certainly fond of his food!

But the coach is at the door! A real old-fashioned stage coach, with an impatient team, luggage piled like mountains, and a ruddy-faced driver, with a most unmistakable "Please-to-remember-the-coachman" sort of countenance, and outside it sit varied gents with flaming cigars. We mount—All right! Away she goes! Five-and-twenty years are traversed backwards, as the coach sharply rattles over the stones, and we seem to hear the echoes of those wheels that whirled us to and from school. Mysterious power of association! thus in an instant withdrawing the veil which has slowly descended upon the past, and peopling the mind with the vanishing forms of a troubled boyhood . . .

But if I once get fairly set going on *that* line, the boiler will burst before I stop; so I will abruptly pull up, and over the ashy fire of my cigar scrutinize our fellow outsiders. Pleasant sight! Two genuine English faces, broad, healthy, manly, energetic, kindly, though not much vexed by "thoughts beyond the reaches of their souls." They may be small farmers or country tradesmen. Let us open upon them. McPousto, who, in spite of his philosophy, has an engaging manner, inspiring confidence, gets them fairly into conversation; and very pleasant it is, though it would look dull enough in print. We reached Chepstow by seven o'clock, and after performing those ablutions which the travelling Christian rushes to as the first of duties, we interrogated a wall-eyed waiter respecting the array of amusements which tempted the visitors of that ancient town. "Any theatre open to-night?" "No, sir." "Any concerts?" "None, sir." "Any Casino?" (McPousto is a tremendous fellow after the girls! Philosopher as he is, champagne and low dresses are irresistible.) The waiter had evidently never heard of such places. "Well, is there a billiard table in the place?" Here he brightened up a bit. "Why, sir, there did used to be one at the 'Orns; but I'm not sure how it stands now." The mere hope was enough, so forth we sallied in quest of the Horns; but the landlord, when I asked him, scratched his head with his pipe, and replied, "That it did use to be here; but it's up in the loft now." I cannot describe our disappointment! To find yourself out of your "ordinary plate," as the French say, and thrown into a "plate" like Chepstow, with not a possibility of murdering the slow hours, with no theatre, no concerts, no billiards, "no nothing," condemned to mope in the coffee-room of your hotel till bedtime, is not a situation of great hilarity. What was to be done? Peter proposed a ramble. We sauntered out of the town, and indulged in a little entertaining metaphysics; this freshening our appetites, we came back ready for tea, and in the coffee-room went through that meal in a style of grim dignity only to be found in England: for there were two other gentlemen besides ourselves, also *teuing*. Now you perfectly understand the sudden check to that "flow of soul" which the presence of a stranger creates; you picture to yourselves how we

four eyed each other like cats on a wall, and yet took no more social interest in each other than if we had severally been tables and chairs; how the conversation became fragmentary, and carried on in the low tones of diplomatic secrecy; how the only honest sound of the human voice was in an authoritative "Waiter—muffins!" after which it sunk into a chilling whisper; how, in short, we four made ourselves mutually uncomfortable all because we had "never been introduced." Having swallowed our tea, we made a rapid exit to the bar-parlour, where the "fragrant weed" soothed the troubled waters of our tea.

Tuesday morning we were up at—never mind the hour—it was *before* breakfast; and our first visit was, of course, to the castle, a very noble ruin frowning upon the river. I will not trouble you with any historical details, partly because I know nothing about them, and scorn to read guide books. Besides, we went there to *enjoy* ourselves. We went to scramble up the crumbling towers, loll in the sun, drink in beauty with our eyes, to exclaim "oh!" and see admiration reflected in each other's faces; not to listen to a mumbling cicerone drawing out his never-varying statement of supereminently uninteresting facts, forgotten as soon as heard. We did right. A rare two hours we spent under the bright sun, which threw a garment of chequered beauty over the whole scene! We prided ourselves on the purity of our enjoyment not being disturbed by any "useful information!"

Having glutted our eyes, and given as much time as we could spare, we sent the trunk on by coach to Monmouth, and, taking necessities in a small carpet bag, set out for Tintern. How it was we lost our way has never been explained, but lose it we did, and found ourselves wandering through endless lanes (charming they were!) instead of keeping to the high road. But the accident was fortunate. It made our walk some few miles longer, but it made it more various. The weather was superb. We seemed to gulp down health at every inspiration. Our spirits were buoyant: our cigars unexceptionable; our conversation varied; our laughter sharp, clear, genuine. The lanes were purple with heavy clusters of blackberries, which we ate with the voracity of schoolboys. The birds were rehearsing their grand opera over our heads; the bright blue dragon flies darted about in the sunlight, and we—two pale, sedentary men, released from the oppressive atmosphere of cities—rioted in the clear keen air and bright sun with bounding pulses, which made us incessantly exclaim, "This is quite perfect!"

About half-past three the matchless Abbey of Tintern burst upon us; but with an indifference to the picturesque and a preference for the culinary which may look shocking on paper, though reasonable enough on a journey, we only threw Parthian glances at the ruin while retreating to cutlets at the *Rose and Crown*. Never were such cutlets! How much of their excellence was *subjective*, as McPousto would say, and how much *objective*—whether the excellence rose out of our keen appetites, or whether it oozed from the juicy meat, is nothing to the point; I maintain my original assertion, never were such cutlets! The *Rose and Crown* is a pleasant little inn, modest in pretensions, but cool with cleanliness, and—important item!—very reasonable in its charges. We stayed there two days, and the bill was about thirty shillings—or seven and sixpence each daily.

After dinner, and that meditative cigar which comes to assist digestion and to calm the mind, we set out for the Wynd Cliff, which we should have visited on our way from Chepstow had we not lost our route. It is only two and a half miles from Tintern, and we felt equal to twenty! The landlady warned us that the ascent by night was dangerous, but the "damme who's afraid" spirit laughed to scorn her warnings—to remember them with something like remorse when we found ourselves descending by uncertain moonlight a fearfully precipitous and slippery path! Geographers, geologists, or whoever settle those matters, declare that the Wynd Cliff is eight hundred feet high; that may be its height to ascend, but to descend I pledge you my word it is more like two thousand, especially in the dark!

From the summit, when you, panting, arrive there, may be seen the counties of Monmouth, Gloucester, Hereford, Brecon, Glamorgan, Wilts, Somerset, Devon—a tolerably wide range! And beautiful the sight is. I remember it nine years ago, under a July sun. But on this night the moon was incessantly veiling herself in clouds, and our view was only that of a hazy mountainous distance, with the winding Wye shining below. There was something very solemn and beautiful in the scene—

"The holy time was quiet as a nun,
Breathless with adoration."

Our romantic feelings were a little disturbed by the constant peril of our necks during the descent; but when we were once more safe on the high road, we forgot that little discomfort, and passed through the moonlight singing with mighty lungs our reminiscences of the Italian opera. A quiet supper and a pleasant talk closed this delightful day.

A MAIDEN'S SONG.

I love! and Love hath given me sweet thoughts to God akin!
And oped a living paradise, my heart of hearts within!
O, from this Eden of my soul, God keep the serpent, Sin!

I love! and into Angel-land with starry glimpse I peer,
And a bright rainbow orbs my heart for every falling tear;
I drink in beauty like heaven-wine, when One is smiling near.

Dear God in heaven, keep without stain my bosom's white-winged dove!
O, clothe it meet for angel-arms, and give it place above;
For there is nothing from the world I yearn to take but Love!

GERALD MASSY.

Matters of Fact.

PARLIAMENTARY DIVISIONS.—It appears from a Parliamentary return that the total number of divisions in the House of Commons during the last session was 329, of which the number of divisions on public matters before midnight was 242; after midnight, 73; on private bills, before midnight, 14.

TURNPIKE ROADS.—A statement of the estimated amount of toll which mail coaches, mail carts, and horse posts would be liable to pay in the present year on each turnpike trust, if not exempted by the General Turnpike Acts, has been printed by order of the House of Commons. It appears that the total estimated toll is computed at £34,874, of which sum, £29,313 would be chargeable to England, and £5560 to Wales. The counties which would have to contribute the largest sums are, Cornwall, £2148; Devon, £3428; Dorset, £1134; Gloucester, £2144; Hereford, £2038; Monmouth, £2412; Somerset, £1428; Worcester, £1548; York, £2041; and Carmarthen, £1348.

LONDON AND NORTH-WESTERN RAILWAY.—The traffic for the last week has exceeded that for the corresponding period of 1849 by no less a sum than eight thousand one hundred and eight pounds. The increase in the passenger traffic has been £3143, and in the goods traffic £4837. The increase for the fourteen weeks since the commencement of the present year has been £50,410; that is, at the rate of £3600 per week, or £187,200 per annum.

THE COASTING TRADE.—The total number of vessels employed in the coasting trade of the United Kingdom, in the eight months ended the 5th of September last, was 91,082, with tonnage, 8,323,051. In the corresponding period of 1849 the numbers were—vessels, 89,449; tonnage, 7,895,175; and of 1848, vessels, 96,617; tonnage, 8,555,506. The number of coasting vessels which cleared outwards with cargo during the eight months ended the 5th of September, 1850, 1849, and 1848 was as follows:—1850: vessels, 102,076; tonnage, 9,014,160. 1849: vessels, 100,330; tonnage, 8,351,204; 1848: vessels, 106,710; tonnage, 9,056,075.

BOARD OF TRADE RETURNS FOR AUGUST.

The returns for the month ending the 5th of September have been issued, and their results are satisfactory, although, as compared with the corresponding month of last year, they exhibit a decrease of £279,961. The returns of the same month, 1849, showed an increase of £1,916,000 over the preceding year, and the contrast, therefore, in the present instance, as was also the case last month, is made with a period of the most remarkable kind. It is further to be mentioned that the decrease now observable is to be attributed solely to a diminution in cotton yarn, of not less than £462,319. Last season the continental manufacturers were taking extraordinary supplies of yarn to make up for the stagnation that had existed after the revolutions of 1848, and this circumstance, coupled with the peculiar features which now characterize the market for the raw material, sufficiently explains the alteration. In almost every other branch of business the figures are on the favourable side. Our linen, woollen, and silk manufactures all show signs of continued steadiness, and the same is the case with those (such as glass, haberdashery, and leather) in which we are particularly exposed to foreign competition:—

DECLARED VALUE OF EXPORTATIONS.

	Month ending Sept. 5.		In-crease.	De-crease.
	1849.	1850.		
Alkali, vis., soda, &c.	£ 35,365	£ 38,255	£ 2,890	—
Beer and ale	25,170	33,531	8,361	—
Butter	10,980	16,499	5,519	—
Candles	5,830	9,184	3,354	—
Cheese	2,443	2,100	—	343
Coals and culm	132,916	147,236	14,320	—
Cordage and cables	15,306	17,748	2,442	—
Cotton manufactures	1,850,045	1,852,077	2,032	—
Cotton yarn	1,016,804	554,181	—	462,319
Earthenware	75,489	88,883	13,394	—
Fish	95,323	55,179	—	40,144
Glass manufactures	21,347	28,610	7,263	—
Haberdash. & millinery	120,366	155,852	35,286	—
Hardware and cutlery	224,405	235,111	10,706	—
Leather	50,780	68,062	17,282	—
Linen manufactures	308,513	342,599	34,086	—
Linen yarn	74,646	87,101	12,455	—
Machinery	106,529	92,059	—	14,020
Metals	869,353	798,407	—	70,946
Oil and seeds	26,396	35,131	8,735	—
Painters' colours, &c.	19,864	24,684	4,800	—
Salt	26,416	23,965	—	2,451
Silk manufactures	96,450	115,351	18,901	—
Silk, thrown	5,735	6,254	519	—
Silk, twist and yarn	8,512	15,436	6,924	—
Soap	15,618	20,226	4,608	—
Stationery	33,821	46,938	13,117	—
Sugar, refined	45,492	33,688	—	11,804
Wool, sheep or lambs	68,775	62,083	—	6,692
Woolen manufactures	770,148	873,665	102,817	—
Woolen yarn	164,445	163,445	—	1,000
Total	6,323,457	6,043,496	329,758	609,719

The aggregate value of our exports during the first eight months of the present year has been £43,851,568, against £39,203,322 in the like period of 1849, showing an increase of £4,648,246, which has occurred in the following order:—

Month ending	Increase.	Decrease.
February 5	£ 858,285	—
March 5	656,746	—
April 5	418,089	—
May 5	1,398,232	—
June 5	1,004,623	—
July 5	427,090	—
August 5	—	£334,853
Sept. 5	—	279,961

As compared also with the same period of 1848 the increase is £12,218,354.

As regards the imports of the past month there are no features to call for particular remark. The supplies of grain, with the exception of wheat, have been less than in September, 1849. Other articles of provisions, such as salted meats, butter, cheese, &c., show a satisfactory increase. In tea, sugar, and cocoa the consumption has been favourable, but coffee has gone back again to its declining state.

Subjoined are the quantities of provisions, &c., imported and taken for home consumption:—

	Imported.		Taken for Home Consumption.	
	Month ending Sept. 5.	1849.	Month ending Sept. 5.	1850.
Grain, wheat, qrs.	279,151	312,422	306,649	312,422
Grain of other descriptions, qrs.	386,010	263,331	395,478	265,366
Indian corn, qrs.	323,435	80,627	261,027	30,627
Flour and meal, cwt.	51,073	57,929	50,411	55,534
Provisions—Beef, pork, lard, &c., cwt.	32,554	41,835	Free.	Free.
Butter & cheese, cwt.	27,854	35,213	Free.	Free.
Animals, No.	8,434,831	9,108,438	8,436,781	9,108,438
Eggs, No.	1,708,496	463,122	2,609,632	309,957
Cocoa, lb.	4,879,483	6,192,214	2,467,058	2,586,658
Coffee, British, lb.	711,357	1,123,124	363,797	192,378
Ditto, foreign, lb.	5,590,840	7,315,338	2,839,855	2,779,036
Sugar—				
West India, cwt.	539,190	341,078	310,256	323,221
Mauritius, cwt.	70,467	74,456	91,001	81,855
East India, cwt.	6,972	72,285	99,298	116,802
Foreign, cwt.	403,964	318,163	64,315	106,408
Total sugar	1,195,423	809,516	564,870	638,286
Tea, lb.	2,753,794	1,749,336	4,438,503	4,567,913
Rice, cwt.	70,467	74,456	91,001	81,855
Spirits, gallons	891,261	627,732	524,513	408,038
Wines, gallons	832,882	905,633	524,567	579,841
Opium, lb.	390,866	2,126,213	2,288,219	2,318,088
Tobacco, lb.	—	—	—	—
Fruits—				
Currants, figs, & raisins, cwt.	5,906	8,079	31,720	30,569
Lemons & oranges, chests	1,539	1,992	1,801	2,121
Spices, lb.	1,000,777	1,148,225	342,138	351,294
Ditto, cwt.	745	2,290	164	319

HEALTH OF LONDON DURING THE WEEK.

(From the Registrar-General's Report.)

The deaths registered in London in the week ending last Saturday, were 893. In the corresponding weeks of 10 years (1840-9) the average was 970, which, if a certain proportion be added for supposed increase of population, becomes 1058; the present rate of mortality, therefore, continues comparatively low, and the decrease of last week amounts to 165 deaths. The class of zymotic or epidemic diseases exhibits in this return 195 fatal cases. This is a lower number than in any corresponding week since that of 1846, when there were 179, in those of the three following years the deaths from epidemic diseases were respectively 318, 430, and 608. Last week small-pox was fatal in ten cases; measles in only 7; whooping cough in 27; scarlatina in 31. A death from the last-mentioned cause occurred in Mill-street, St. James, Bermondsey; and Mr. Martin, the registrar, observes that out of 10 deaths which he registered during the week, six, arising from various diseases, occurred within a few yards of the tidal ditch, Jacob's Island, "yet the intolerable nuisance remains unabated." The mortality from diarrhoea and dysentery continues to decline; the deaths, which in a week of August rose to 155, have now fallen to 47. It is worthy of note that 13 deaths occurred in the workhouse, Whitechapel (north sub-district), all with one exception between the 27th of September and the 4th of October; and of these, 7 were caused by diarrhoea, 2 by fever, and the remaining 4 by various causes. Seven deaths from cholera (five of which were among children) were registered last week—a number which is rather more than has been usual lately.

Besides the ordinary causes of mortality, a few cases of a special character, extracted from the returns of the week, deserve to be mentioned. Two men and a woman died from intemperance, besides a case of suicide during insanity, which was the result of the same habit. Another case of suicide is reported, in which a boy whose age was only 12 years hanged himself when insane, and was suspended about 10 minutes. Death did not ensue till three days afterwards. A boy of 8 months died from anæmia (5 weeks), following hæmorrhage from lancing the gums. Vaccination was fatal to a child by producing erysipelas. Two persons died of the douloureux.

The births of 680 boys and 722 girls, in all 1402 children, were registered in the week.

Zymotic Diseases	Ten Weeks of 1839-49.		Week of 1850.	
	1839-49.	1850.	1839-49.	1850.
Dropsy, Cancer, and other diseases of uncertain or variable seat	537	37	1683	165
Tubercular Diseases	1085	122	2065	37
Diseases of the Brain, Spinal Marrow, Nerves, and Senses	692	67	73	9
Diseases of the Heart and Blood-vessels	982	163	95	8
Diseases of the Lungs and of the other Organs of Respiration	692	67	73	9
Diseases of the Stomach, Liver, and other Organs of Digestion	692	67	73	9
Diseases of the Kidneys, &c.	692	67	73	9
Childbirth, diseases of the Uterus, &c.	692	67	73	9
Rheumatism, diseases of the Bones, Joints, &c.	692	67	73	9

Diseases of the Skin, Cellular Tissue, &c.	11	1
Malformation	23	2
Premature Birth and Debility	23	14
Atrophy	108	34
Age	482	33
Sudden	136	17
Violence, Privation, Cold, and Intemperance	373	48

Total (including unspecified causes) 9704 893

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.

SATURDAY.

The improvement in the English Stock Market, which we noticed last week, has continued up to the present time. Consols left off on Thursday at 96½ to 96¼. Yesterday morning the market was firm, and prices closed at 96½ to 97, a higher point than they have attained for some weeks. The entire fluctuation since last Saturday has been—Consols, 96½ to 97; Eschequer Bills, 64s. to 68s. premium.

The transactions in the Foreign Share Market have been on a limited scale, with the exception of Mexican stock, in which some improvement took place on Monday, owing to a considerable number of purchases taking place. Next day Mexican stock showed signs of weakness, and a number of holders endeavoured to realize. The transactions in the market generally, yesterday, were far from extensive, and prices were not well supported. The bargains in the official list included—Brazilian, Small, 90½ ex div.; Chilean Three per Cents, 62½; Granada, 18½ and 18; Mexican, for money, 31½ and 1; for the account, 31½ and 1; Portuguese Five per Cents, 87; the Four per Cents, 33½ and 33; Russian, 110 and 109½; the Four-and-a-Half per Cents, 96½ and 97; Spanish Five per Cents, 18½; Passive, 3½; Venezuela Deferred, 11½; Dutch Two-and-a-Half per Cents, for money, 57½ and 58, 57½ and 58; for the account, 57½; and the Four per Cent Certificates, 89, 88½, and 89.

The accounts of trade in the manufacturing districts are much the same this week as they have lately been. In all the great staple branches of industry employment, except iron and cotton, is more abundant than it has been for some years, and, as food is cheap, the condition of the working classes has considerably improved.

MARK-LANE, FRIDAY, OCT. 11.

The supplies of both home grown and foreign grain to this market since Monday are moderate. That portion of Monday's supply of Wheat from Essex and Kent which was unsold, was taken off on Wednesday at the price of that day. The holders of foreign exhibit no disposition to press sales, and there is a fair consumptive demand at former sales. The demand for foreign Barley is scarcely so good as last week. A large proportion of the new crop of English being unfit for malting, it has to be sold at comparatively low prices, and comes into competition with the foreign. Fine Malting Barley sells readily at full prices. There is a smaller quantity of Oats pressing on the market than for some time past, and the trade exhibits more firmness, though no advance in price can be quoted.

Arrivals of grain from Monday to Friday:—

	English.	Irish.	Foreign.	Flour.
Wheat	3590	—	11240	820
Barley	810	—	2030	—
Oats	1140	6770	1710	—

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 5th of October, 1850.

ISSUE DEPARTMENT.

Notes issued	£ 29,831,485	Government Debt, 11,015,100
		Other Securities, 2,964,360
		Gold Coin and Bullion, 15,611,587
		Silver Bullion, 219,338
	£29,831,485	£29,831,485

BANKING DEPARTMENT.

Proprietors' Capital, 14,553,000	Government Securities (including Dead-weight Annuity), 14,443,627
Reserve, 3,566,136	Other Securities, 15,389,578
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts), 10,652,937	Notes, 10,327,540
Other Deposits, 8,899,290	Coin, 620,674
Seven-day and other Bills, 1,309,561	
	£38,980,924
Dated Oct. 10, 1850.	M. MARSHALL, Chief Cashier.

BRITISH FUNDS FOR THE PAST WEEK.

(Closing Prices.)

	Satur.	Mon.	Tues.	Wedn.	Thurs.	Frid.
Bank Stock	—	—	—	—	—	214½
3 per Cent. Red.	—	—	—	—	—	96½
3 p. C. Con. Ans.	96½	96½	96½	96½	96½	96½
3 p. C. An. 1875.	—	—	—	—	—	97
3 p. C. Con. Ac.	96½	96½	96½	96½	96½	96½
3½ p. Cent. An.	—	—	—	—	—	7½
New 5 per Cent. Long An. 1880.	—	—	—	—	—	—
Ind. St. 10 p. ct.	—	—	26½	26½	—	—
Ditto Bonds	88	88	88	88	89	89
Ex. Bills, 1000l.	67 p	67 p	67 p	67 p	67 p	68 p
Ditto, 500l.	67 p	67 p	67 p	67 p	67 p	68 p
Ditto, Small	67 p	67 p	67 p	67 p	67 p	68 p

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